A DISCOURSE Concerning the ADORATION OF THE HOST,

As it is Taught and Practiced in the CHURCH of *ROME.*

Wherein an Anſwer is given to *T. G.* on that Subject,

And to Monſieur *Boileau*'s late book *De Adoratione Euchariſtiæ. Paris* 1685.

by Mr. Paine

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A

DISCOURSE

OF THE

ADORATION of the HOST, &c.

IDolatry is so great a Blot in any Church, whatever other glorious *Marks* it may pretend to, that it is not to be wondred, that the Church of *Rome* is very angry to be charged with it, as it has always been by all the *Reform'd*; who have given in this among many others, as a just and necessary Reason of their Reformation; and it must be confessed to be so, if it be fully and clearly made good against it; and if it be not, it must be owned to be great Uncharitableness on the other side, which is no good *Note* of a Church neither; a grievous Slander and most uncharitable Calumny, which will fall especially upon all the Clergy of the Church of *England*, who by their Consent and Subscription to its Articles and to the Doctrine of its Homilies, and to the Book of Common-Prayer, do expressly join in it. For it is not the private Opinion only of some particular and forward men in their Zeal and Heat against Popery, thus to accuse it of *Idolatry*; but it is the deliberate, and sober, and down-

right *Charge* of the Church of *England*, of which no honeſt man can be a Member, and a Miniſter, who does not make and believe it. I might give ſeveral Inſtances to ſhew this; but ſhall only mention one, wherein I have undertaken to defend our Church in its charge of Idolatry upon the Papiſts, in their *Adoration* of the *Hoſt*, which is in its Declaration about Kneeling at the Sacrament after the Office of the Communion, in which are theſe remarkable words, *It is hereby declared, that no Adoration is intended, or ought to be done, either unto the ſacramental Bread and Wine there bodily received, or unto any corporal preſence of Chriſts natural Fleſh and Blood; for the ſacramental Bread and Wine remain ſtill in their natural ſubſtances, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful Chriſtians.* Here it moſt plainly declares its mind againſt that, which is the Ground and Foundation of their Worſhipping the Hoſt, That the Elements do not remain in their natural Subſtances after Conſecration; if they do remain, as we and all Proteſtants hold, even the *Lutherans*, then in Worſhipping the conſecrated Elements, they worſhip meer Creatures, and are by their own Confeſſion guilty of Idolatry, as I ſhall ſhow by and by; and if *Chriſt's natural Fleſh and Blood be not corporally preſent there*, neither with the Subſtance, nor Signs of the Elements, then the Adoring what is there, muſt be the Adoring ſome things elſe than Chriſts body; and if Bread only be there, and they adore that which is there, they muſt ſurely adore the Bread it ſelf, in the opinion of our Church; but I ſhall afterwards ſtate the Controverſie more exactly between us. Our Church has here taken notice of the true Iſſue of it, and declared that to be falſe, and that it is both Unfit and Idolatrous

Idolatrous too, to Worſhip the Elements upon any account after Conſecration, and it continued of the ſame mind, and expreſt it as particularly, and directly in the Canons of 1640, where it ſays *a*, That *for the cauſe of the Idolatry committed in the Maſs, all Popiſh Altars were demoliſht*; ſo that none can more fully charge them with Idolatry in this point, than our Church has done.

a Canon 7. 1640. about placing the Communion Table under this head, *A Declaration about ſome Rites and Ceremonies.*

It recommends at the ſame time, but with great Temper and Moderation, the religious Geſture of bowing towards the Altar, both before and out of the time of Celebration of the Holy Euchariſt, and in it, and in neither *a*, *Upon any opinion of a corporal preſence of Chriſt on the Holy Table, or in the myſtical Elements*; but only to give outward and bodily, as well as inward Worſhip to the Divine Majeſty; and it commands all Perſons to receive the Sacrament Kneeling *b*, in a poſture of Adoration, as the Primitive Church uſed to do, with the greateſt Expreſſion of Reverence and Humility, τέτῳ πεφοκυνήσεως καὶ σεβάσματος, as St. *Cyrill* of *Hieruſalem* ſpeaks *c*, and as I ſhall ſhew, is the meaning of the greateſt Authorities they produce out of the Ancients for Adoration not *to*, but *at* the Sacrament; ſo far are we from any unbecoming, or irreverent uſage of that Myſtery, as *Bellarmine d*, when he is angry with thoſe, who will not Worſhip it, tells them out of *Optatus*, that the *Donatiſts* gave it to Dogs; and out of *Victor Uticenſis*, that the *Arrians* trod it under their Feet; that

a Ib. Can. 7. 1640.

b Rubric at Communion.

c *Cyril. Hieroſolym. Catech. Myſtag.* 5.

d *Controv. de Euchariſt.*

that we ſhould abhor any ſuch diſreſpect ſhown to the ſacred Symbols of our Saviours Body, as is uſed by them, in throwing it into the Flames to quench a Fire, or into the Air, or Water to ſtop a Tempeſt, or Inundation, or keep themſelves from drowning, or any the like miſcheif (to prevent which they will throw away even the God they Worſhip) or the putting it to any the like undecent Superſtitions. 'Tis out of the great Honour and Reſpect that we bear to the Sacrament, that we are againſt the carrying it up and down as a ſhow, and the Expoſing and Proſtituting it to ſo ſhameful an Abuſe, and ſo groſs an Idolatry. We give very great Reſpect and Reverence to all things that relate to God, and are ſet apart to his Worſhip and Service; to the Temple where God is ſaid himſelf to dwell, and to be more immediately preſent; to the Altar whereon the Myſteries of Chriſts Body and Blood are ſolemnly celebrated; to the Holy Veſſels, that are always uſed in thoſe Adminiſtrations; to the Holy Bible, which is the Word of God, and the *New Teſtament* of our Lord and Saviour Jeſus Chriſt, as the Sacrament is his Body, and the *New Teſtament* in his Blood; to the Font, which is the Laver of Regeneration, wherein we put on Chriſt, as well as we eat him in the Euchariſt; and if we would ſtrain things, and pick out of the Ancient and Devout Chriſtians what is ſaid of all theſe, it would go as far, and look as like to adoring them, as what with all their care they collect and produce for adoring the Sacrament, as I ſhall afterwards make appear, in Anſwer to what the *a* lateſt Defender of the Adoration of the Euchariſt, has culled, or rather raked together out of the Fathers.

a Jacob. Boileau Pariſ. De Adoratione Euchariſtiæ. Pariſ. 1685.

It ſeems from that Declaration of our Church, that ſome were either ſo *ſilly*, or ſo *ſpiteful*, as to ſuppoſe that by our Kneeling at the Sacrament, we gave Worſhip to the Elements; and that learned man is willing to have it believed, that we do thereby, *externè Euchariſtiam colere c*, outwardly Worſhip the Sacrament, and he blames us for not doing it inwardly in our minds, as well as outwardly with our Bodies; ſo willing are theſe men to joyn with our wildeſt Diſſenters in their unreaſonable Charges againſt our Church, and uſe any crutches that may help their own weak Cauſe, or be made uſe of to ſtrike at us; but it may as well be ſaid, that the Diſſenters Worſhip their Cuſhions, or their Seats, when they kneel before them; the roof of the Church, or the crowns of their Hats, when they fix their Eyes upon them, at the ſame time they are at Prayers upon their Knees; or that the Papiſts worſhip the Prieſt himſelf, before whom they Kneel in their Confeſſions; or that on *Aſhwedneſday* they adore the holy Aſhes as they call them, and on *Palmſunday* the holy Boughs, which they do not pretend to do, becauſe they Kneel when they are given them; as well as that we Worſhip the Euchariſt, or the Myſtical Elements, when we receive them Kneeling, and diſavow any ſuch thing, and declare it to *be Idolatry to be abhorr'd of all faithful Chriſtians.*

b Boil. p. 145.

But is it Idolatry to Worſhip Chriſt? Or to Worſhip the Body of Chriſt, tho not for it ſelf, yet for the ſake of the Divine Nature, to which it is always hypoſtatically united? No, by no means; I know no Hereticks, tho they denied Chriſts Divinity, but yet were for Worſhipping him; the old *Arrians*, and the late *Socinians*; but how juſtifiably, when they believe

believe him but a meer man, or only a more excellent Creature; they and the Church of *Rome* are both concerned to defend, and to clear it, if they can of Idolatry. As to the Worſhip of the Fleſh, tho *Neſtorius* could not do this according to his Principles, as St. *Cyrill* and the Council of *Epheſus* argue againſt him; nor could the *Ebionites*, nor *Samoſat* of old; yet I know none but ſome of their School-men diſpute now of Adoring the Fleſh or Humane Nature of Chriſt, which however it be in our minds, is never in truth abſtracted from his Divinity. But we will not at all trouble our ſelves with thoſe parts of the Science of controverſie; nor ſhall we ſtand upon any of thoſe things. Well then, why may not Chriſt and his Body be adored in the Sacrament, if they are proper Objects of Adorations. No doubt but they may be adored in this *Sacrament*, in the Sacrament of *Baptiſm* too, and in all the Offices of the Chriſtian Religion, wherein we pray to Chriſt, and Kneel before him, and exerciſe the devout acts of the mind toward him, put our truſt and hope in him, and expect Salvation from him, and devote our ſelves in all Subjection to him, and bow both our Souls and our Bodies, and give all, both internal and external Worſhip to him; this Adoration we give to Chriſt, who is God bleſſed for ever, and who ſits at the right hand of God the Father. And the very ſame the Papiſts give to the Sacrament, to the Hoſt, and the conſecrated Elements, the moſt Sovereign, and Abſolute, and higheſt Degree of Religious Worſhip that is due to God, whoſe creatures thoſe Elements are; or to Chriſt himſelf, who commanded us to receive them in remembrance of him. But it is only Chriſt, ſay they, whom we Worſhip in the Sacrament, whom we adore as

as being preſent there with his Body in the Hoſt, and not the Hoſt or the Sacrament it ſelf; ſo a great many of them would fain bring off the matter, or at leaſt colour and diſguiſe it; *Bellarmine a*, when he had entangled himſelf with the diſtinctions of Worſhipping the Sacrament, whether formally or materially; would extricate himſelf, by thus ſtating the matter, and reducing it to this queſtion, *Whether Chriſt be to be adored in the Euchariſt?* And St. *Clara b* would reconcile the diſpute with this Obſervation, *Nota benè, Mark this, the Council of* Trent *does not ſay, that the Sacrament is to be adored, but Chriſt in the Sacrament.* I wonder ſo great a man as *Caſſander c*, ſhould ſay, Unleſs, with a deſign to condemn the thing, *That the Adoration is not to be given to the outward ſign which is ſeen; but is to be referr'd to the thing it ſelf, and to that which is truly and inwardly believed.* But Reconcilers, who will attempt the vain project of Accommodation, muſt do with the Doctrine of the Church of *Rome*, as *Apelles* did with *Antigonus* his face, they muſt draw but one part, but half of it, that ſo they may Artificially conceal its deformed, and its blind ſide. That all theſe do ſo, I ſhall ſhow by ſtating the Controverſie carefully and truly, which is the chiefeſt thing in this diſpute; for they love to hide their own Doctrines as much as they can; and they cunningly contrive moſt of them with a back door, to ſlip out at privately and upon occaſion.

a Lib. 4. *de Euchariſt* c. 29. *Quicquid ſit de modo loquendi, ſtatus quæſtionis non eſt, niſi an Chriſtus in Euchariſtia ſit adorandus cultu latriæ.*

b St. Clara *Deus, Natura, Gratia*, p. 308. *Nota bene, non dicit Concilium Tridentinum, Sacramentum, ſed Chriſtum in Sacramento, latria adorandum.*

c Adoratio non ad exterius ſignum quod exterius videtur, ſed ad ipſam rem & veritatem quæ interius creditur referenda, Caſſand. *Conſult. de Adorat. Euchar.*

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The Council of *Trent* has in this, as in other things, uſed art, and not ſpoke out in one place, as it does in another; that ſo we may miſtake half its words for its full meaning, as *Bellarmine* and others were willing to do, or at leaſt to have others do ſo. In its ſixth Canon on the Euchariſt it only ſays *a*, *If any one ſhall ſay, that Chriſt the only begotten Son of God is not to be adored with the external Worſhip of* Latria, *in the holy Sacrament of the Euchariſt, let him be accurſed.* Who will not ſay in thoſe general words, that Chriſt is to be adored with outward and inward Worſhip both, not only in the Holy Sacrament of the Euchariſt, but of Baptiſm too, and in every Chriſtian Office, and in every Prayer, and ſolemn Invocation of him, either publick or private? But they mean a great deal more than all this, by Worſhipping Chriſt in the Sacrament, and in as plain words they ſay *b*, That the Sacrament it ſelf is to be adored; that, whatever it be which is ſomething beſides Chriſt, even according to them, which is placed in the Patin, and upon the Altar, which the Prieſt holds in his hands, and lifts up to be ſeen, this very thing is to be adored; *There is no doubt*, ſays the Council *c*, *but that all faithful Chriſtians, according to the cuſtom always received in the Catholick Church, ought to give Supreme and Sovereign Worſhip, which is due to God himſelf, to the moſt Holy Sacrament in their Worſhip of it; for it is never the leſs to be adored, tho it was inſtituted of Chriſt*

a Concil. Trident. Can. 6. *De Euchar. ſi quis dixerit in ſancto Euchariſtiæ Sacramento Chriſtum Unigenitum Dei filium non eſſe cultu Latriæ etiam externo adorandum, anathema ſit.*

b Ib. 13. *Seſſ.* 5.

c Ib. *Nullus dubitandi locus relinquitur quin omnes Chriſti fideles pro more in Catholica Eccleſia ſemper recepto, latriæ cultum qui vero Deo debetur*, huic ſanctiſſimo *Sacramento in Veneratione adhibeant; neque enim*

Chriſt to be received. That which is to be *received*, which is to be put into the Peoples Mouths by the Prieſt (for ſince they have made a God of the Sacrament, they will not truſt the People to feed themſelves with it, nor take it into their hands; and they may with as much reaſon in time not think fit that they ſhould eat it) this which was appointed of Chriſt to be taken and eaten as a Sacrament; this is now to ſerve for another uſe, to be *adored* as a God; and it would be as true Hereſie in the Church of *Rome*, not to ſay, that the *Sacrament of the Altar* is to be adored, as not to ſay, that *Chriſt himſelf* is to be adored. But what according to them is this Sacrament? It is the remaining Species of Bread and Wine, and the natural Body and Blood of Chriſt, inviſibly, yet carnally preſent under them; and theſe together make up *one entire Object of their Adoration*, which they call *Sacramentum*; for Chriſts body without thoſe Species, and Accidents at leaſt of Bread and Wine, would not according to them be a Sacrament; they being the outward and viſible part, are, according to their Schoolmen, properly and ſtrictly called the *Sacramentum*, and the other the *res Sacramenti*; and to this external part of the Sacrament, as well as to the internal, they give λατρεία and Adoration; to theſe remaining Species, which be they what they will, are but Creatures; religious Worſhip is given together with Chriſts Body, and they with that, are the whole formal Object of their Adoration. Non ſolum Chriſtum ſed Totum viſibile Sacramentum, unico cultu adorari, *ſays* Suarez *a*, quia eſt unum conſtans ex Chriſto & Speciebus; *Not only Chriſt, but the*

minus eſt adorandum quod fuerit a Chriſto Domino ut ſumatur, inſtitutum.

Lombard. ſent. l. 4. diſt. 10.

a *In Th. Quæſt.* 79. *diſp.*

whole visible Sacrament (which must be something besides Christs invisible Body) *is to be adored with one and the same Worship, because it is one thing* (or one Object) *consisting of Christ and the Species.* So another of their learned men *b*, Speciebus Eucharistiæ datur Latria propter Christum quem continent; *The highest Worship is given to the Species of the Eucharist, because of Christ, whom they contain.* Now Christ, whom they contain, must be something else than the Species that contain him. Let him be present never so truly and substantially in the Sacrament, or under the Species, he cannot be said to be the same thing with that in which he is said to be present; and as subtil as they are, and as thin and subtil as these Species are, they can never get off from Idolatry upon their own Principles in their Worshipping of them; and they can never be left out, but must be part of the whole which is to be adored, *totum illud quod simul adoratur*, as *Bellarmine* calls it, must include these as well as Christs Body. Adorationem, *saies* Bellarmine *a*, ad Symbola etiam panis & vini pertinere, ut quod unum cum ipso Christo quem continent, *Adoration belongs even to the Symbols of Bread and Wine, as they are apprehended to be one with Christ whom they contain*; and so make up one entire Object of Worship with him, and may be Worshipt together with Christ, as *T. G. c* owns in his Answer to his most learned Adversary; and are the very term of Adoration, as *Gregory de Valentia d* says, who further adds, that they who think this Worship does not at all belong to the Species, in

b Henriquez. *Moral*, l. 8. c. 32.

de Euch. l. 4. c. 30.

a Bellarmine *de Euch.* l. 4. *c.* 29.

c Cathol. no Idolaters, *p.* 268.

d De Idol. l. 2. c. 5.

in that heretically oppose the perpetual customand sence of the Church.

Qui censeunt nullo modo ad Species ipsus eam Venerationem pertinere, in eo Hæretice pugnare contra perpetuum usum & sensum Ecclesiæ: de Veneratione Sacram. ad Artic. Thom. 5.

Indeed they say, That these Species or Accidents, are not to be Worshipt for themselves, or upon their own account, but because Christ is present in them, and under them; and so they may be Worshipt as *T. G.* says *d*, *with Christ in like manner, as his Garments were Worshipt together with him* upon Earth; which is a similitude taken out of *Bellarmine*, the Magazine not only of Arguments and Authorities, but of Similitudes too, it seems, which are to Defend that Church; *Quemadmodum* saies he *e*, *qui Christum in terris vestitum adorabant, non ipsum solum sed etiam vestes quodam modo adorabant.* And are Christs Garments then to be Worshipt with *Latria*, as well as Christ himself, or as the Sacrament? I think they will not say this of any of the Relicks they have of Christ, or his clothes: Did they, who Worshipt Christ when he was upon the Earth, worship his clothes too? Did the Wise men worship the blankets, the clouts, and the swadling-cloths, as well as the blessed Babe lying in the Manger? Might it not as well be supposed that the People worshipt the Ass, upon which Christ rode; not for himself, but for the sake, and upon the account of Christ, who was upon him; as that they worshipt his clothes, or his Sandals on which he trod, or the Garments which he wore? *Bellarmines quodammodo adorabant*, shews his heart misgave him, and that he

d Ib.

e de Euch. Venerat.

be was ſenſible the Similitude would not do, when he uſed it; but *T. G.* is a man of more heart and courage, or front at leaſt, and he found the cauſe was in great need of it, and ſo he ſaies boldly, without any trembling *quodammodo*, that they worſhipt his Garments.

The humane Nature it ſelf of Chriſt, conſidered alone, and being a meer Creature, is not an object of Worſhip, as St. *Auguſtin* ſaies *a*, but only as it is hypoſtatically united to the Divine Nature, *i. e.* ſo intimately and vitally united to it, as to make one Perſon with it, with God himſelf, one Θεάνθρωπον, and ſo one Object of Worſhip; and if the Sacramental Symbols or Species, are to be adored with true *latria*, not *per ſe*, or upon their own account, but by reaſon of the intimate Union and Conjunction which they have with Chriſt, as they ſay, not only with Chriſts body, for that alone is not to be worſhipt, much leſs another thing that is united to it; but with Chriſts Perſon, and then there muſt be as many Perſons of Chriſt, as there are conſecrated Wafers; then theſe Species being thus worſhipt upon the ſame account that Chriſts humanity is, as *Gregory de Valentia* owns they muſt, [*This Worſhip*, ſaies he, *belongs after a certain manner to the ſpecies, as when the Divine λόγος is worſhipt in the humanity which he aſſumed, the Divine Worſhip belongs alſo to the created Humanity.* Pertinet per accidens ſuo quodam modo ea veneratio ad Species, quemadmodum ſuo modo, etiam hoc ipſo quod adoratur Divinum verbum in humanitate aſſumptâ pertinet ejuſmodi Divinus cultus,

a St. Aug. *Serm.* 58. *De verbis Dom. Si natura Deus non eſt filius ſed Creatura, nec colendus eſt omnino nec ut Deus Adorandus. Ego Dominicam carnem, imo perfectam in Chriſto humanitatem propterea adoro, quod a divinitate ſuſcepta, atque Deitati unita eſt,—— Denique ſi hominem ſeparaveris a Deo, ut Photinus, vel Paulus Samoſatenus, illi ego nunquam credo nec ſervio.*

cultus, ad illam humanitatem creatam ſecundario, neque in hoc eſt aliqua Idololatria.] muſt be alſo united to Chriſt, the ſame way that his Humanity is united to his Divinity, ſo as to become with that, one entire object of Worſhip, as the Species are, according to them, with Chriſt in the Euchariſt; that is, they muſt become one *ſuppoſitum*, or one Perſon with Chriſt. This is ſo weighty a difficulty, as makes the greateſt *Atlas*'s of the *Roman* Church not only ſweat, by ſink under it. *Valentia a* owns the wonderful Conjunction the Species have with Chriſt, but denies their being hypoſtatically united to him; but then, how are they to be worſhipt? Since it is owned by him and the Schoolmen, that the very Humanity of Chriſt is to be worſhipt only upon the account of its hypoſtatical Union; and tho God be very nearly and intimately preſent in other Creatures, yet they are not to be worſhipt, notwithſtanding that preſence, becauſe they do not make one *ſuppoſitum* or *hypoſtaſis* with him, or are not hypoſtatically united to him. *Bellarmine* being pincht on this ſide, removes the burden to t'other, that is as ſore, and can as little bear it; *Chriſt*, ſays he, *is much* otherwiſe *in the Euchariſt, than God is in other things; for in the Euchariſt, there is but one only* ſuppoſitum, *and that Divine; all other things there preſent belong to, and make one thing with that.* If they do ſo, then ſure they are hypoſtatically united with Chriſt, as *T. G*'s. learned Adverſary charges upon *Bellarmine* from this place; if they

Valentia, *Diſput.* 6. *Queſt.* 11. *de ritu & oblat. Euchariſt.*

a *De Idol.* l. 2. c. 5.

b Longe aliter eſt Chriſtus in Euchariſtia, & in aliis rebus Deus; Nam in Euchariſtia unum tantum Suppoſitum eſt, idque Divinum, cæteraque omnia ad illud pertinent, & cum illo unum quid faciunt, licet non eodem modo, *Bellar. de Euch.* l. 4. c. 30.

they make but one *suppoſitum* with him, and but one with him, let it be in what manner it will, they muſt be hypoſtatically united to him. *Bellarmines Licet non eodem modo*, tho not *after the ſame manner*, is both unintelligible, and will not at all help the matter; 'tis only a Confeſſion from him, that at the ſame time that he ſays they are hypoſtatically united to Chriſt, and make one *ſuppoſitum* with him, and one object of Worſhip, that he does not know how this can be, and that his thoughts are in a great ſtreight about it, ſo that he doubts they are not hypoſtatically united at the ſame time that he yet ſaies they are ſo; for this is no way impoſed upon him, as *T. G.* ſaies, notwithſtanding his *non eodem modo*. If in the Incarnation of Chriſt, one ſhould ſay, That the Soul and Body of Chriſt are both united to his Divinity, but that both were not united after the ſame manner; but the Soul in ſuch a manner, as being a Spirit, and the Body in another; yet ſo, that both made but one *Suppoſitum* with it, and that Divine; and that all his humane Nature belong'd to that, and made one with that, tho not after the ſame manner; would not this be ſtill an owning the hypoſtatical Union between Chriſts Divinity, and his Soul and Body? and ſo muſt the other be between Chriſts Divinity, and his Body, and the Species; if they make one *Suppoſitum*, and are, as they hold, to be worſhipt as ſuch.

Thus I have taken care to give you their Doctrine, and ſtate the Caſe with ſome exactneſs; tho I am ſenſible, with too much length; but that is the way to ſhorten the Controverſie; and by this means I have cut off their common retreats, and ſtopt up thoſe little lurking holes they generally run to, and in which they are wont to Earth themſelves. As, that they

they worſhip only Chriſt in the Sacrament, or Chriſt under the accidents of Bread and Wine; and that 'tis only Chriſt, or the Body of Chriſt with which his Divinity is always preſent, is the formal object of their Adoration in the Sacrament, and that their Worſhip is given to that, and not to the conſecrated Elements, or to the remaining Species of Bread and Wine; it appears from their own Doctrine and Principles to be quite otherwiſe; and if we take them at their own words, they are ſufficient to bear witneſs againſt them, and condemn them of Idolatry; but this will be found to be much greater and groſſer, when the whole foundation of this Doctrine of theirs of the Worſhip of the Hoſt, proves upon Examination to be falſe, and one of the moſt thick and unreaſonable Errors in the World, to wit, the belief of Tranſubſtantiation, or that the Bread and Wine in the Sacrament, are converted into the natural and ſubſtantial Body and Blood of Chriſt, ſo that there remains nothing of the ſubſtance of the Bread and Wine after Conſecration, but only the Fleſh and Blood of Chriſt corporally preſent, under the Species and Accidents of Bread and Wine. If this Doctrine be true, it will in great meaſure diſcharge them from the guilt of Idolatry; for then their only fault will be their joyning the Species, which how thin and ghoſtly ſoever they be, yet are Creatures, together with Chriſt, as one Object of Worſhip; and unleſs they alter their Doctrine on this point, from what it is now, I ſee not how they can juſtifie their worſhipping with λατρεία, or the Worſhip due only to God, not only the adorable ſubſtance of Chriſts Body, but the very Veils and Symbols under which they ſuppoſe that to lye; and yet when they teach, as they do, the adoring of the Sacrament,

they muſt adore the viſible and outward part of it, as well as the inviſible Body of Chriſt; for without the remaining Species, it would not, according to them, be a Sacrament; and they have not gone ſo far yet, I think, as to deny that there are any remaining Species, and that our ſenſes do ſo far wholly deceive us, that when we ſee ſomething, there is really nothing of a viſible Object. And the ſame Object which is *viſible*, is *adorable* too, according to them: If Chriſts Body were ſubſtantially preſent in the Sacrament, tho it were lawful to adore it as there preſent; but by no means, either the *ſubſtance* or *Species* of Bread *with it*; yet it is much to be doubted, whether it were a duty, or neceſſary to do ſo. It would be preſent ſo like a Prince in *Incognito*, that he would ſeem not to require that Honour which we ought to give him under a more publick appearance. God we know is preſent in all his Creatures, but yet we are not to Worſhip him as preſent in any of them; unleſs, where he makes a ſenſible Manifeſtation of himſelf, and appears by his *Shechinah*, or his Glory, as to *Moſes* in the burning Buſh, and to others in like manners: and it would be very ſtrange to make the Bread in the Euchariſt a *Shechinah* of God, which appears without any Alteration juſt as it was before it was made ſuch; and eſpecially, to make it ſuch a continuing *Shechinah* as the Papiſts do, that Chriſt is preſent in it, not only in the action and ſolemn Celebration, but *extra uſum*, as they ſpeak, and *permanenter*, even after the whole Solemnity and Uſe is over; that he ſhould continue there, as a *præſens Numen*, as *Boileau* expreſly calls it *a*, and be ſhowed and carried about and honoured as ſuch, and dwell in the

a *de Euchoriſtiæ Adorat.* p. 140.

the Species as long as they continue, as truly as he dwelt in the Fleſh, before that was crucified; this is ſtrange and monſtrous even to thoſe who think Chriſt is preſent in the Sacrament, but not ſo as the Papiſts believe, nor ſo as to be worſhipped. I mean the *Lutherans*. But to bring the matter to a cloſer iſſue; the Papiſts themſelves are forced to confeſs, that if the Bread remain after Conſecration, and be ſtill Bread, and be not Tranſubſtantiated into the Body of Chriſt, that they are then Idolaters. So *Fiſher* againſt *Oecolampadius*, *l.* 1. *c.* 2. in expreſs words. So *Coſter* in his *Enchiridion de Euch. c.* 8. *If the true Body of Chriſt be not preſent in the Sacrament, then they are left in ſuch an Error and Idolatry, as was never ſeen or heard; for that of the Heathens would be more tolerable, who Worſhip a golden or ſilver Statue for God, or any other Image, or even a red Cloth, as the* Laplanders *are ſaid to do, or living Animals, as the* Egyptians, *than of thoſe who worſhip a piece of Bread.* And again, *Thoſe Infidel Idolaters would be more excuſable, who worſhipt their Statues.* To whom I ſhall add *Bellarmine a*, who ſaies, *It does not ſeem ſtrange, that they call the Adoration of the Sacrament Idolatry, who do not believe that Chriſt is there truly*

In tali errore atque Idololatria, qualis in orbe terrarum nunquam vel viſus vel auditus fuit; Tolerabilior eſt enim error eorum qui pro Deo colunt Statuam auream aut argenteam, aut alterius materiæ imaginem, quomodo Gentiles Deos ſuos venerabantur, vel panum rubrum in haſtam elevatum quod narratur de Lappis, vel viva animalia ut quondam Ægyptii, quam eorum qui fruſtum panis. *Coſter Ench. c.* 8. *S.* 10. Longe potiori ratione excuſandi eſſent infideles Idololatræ qui Statuas adoraverunt, *Ib.*

a Sacramentarii omnes negant Sacramentum Adorandum & Idolola-

preſent,

triam appellant ejuſmodi Adorationem; neque id mirum videri debet, cum ipſi non credant Chriſtum reipſa eſſe præſentem, & panem Euchariſtiæ reipſa nihil eſſe niſi panem ex furno, *Bellarm. de Euch.* l. 4. c. 29.

preſent, but that the Bread is ſtill true Bread.

If then the Bread do ſtill remain Bread in the Hoſt, and the Elements in the Euchariſt are not ſubſtantially changed into the natural and ſubſtantial Body and Blood of Chriſt, then it is confeſt Idolatry, and it is not ſtrange according to *Bellarmine*, that it ſhould be ſo; and then ſure it will be true Ἀζολατρία, or Bread-worſhip too, if that be Bread which they Worſhip, and be not the natural Body of Chriſt; that which is *there preſent*, that they adore; and if *that be only Bread*, then they adore *Bread*. And here I ſhould enter that controverſie, which has given riſe to moſt of their abominable Abuſes and Errors about the Euchariſt; the making both a God of it, and alſo a true Sacrifice of this God inſtead of a Sacrament, which Chriſt intended it, and that is their Doctrine of Tranſubſtantiation; but a great man has ſpared me this trouble, by his late excellent Diſcourſe againſt it, to which I ſhall wholly refer this part of our preſent Controverſie, and ſhall take it for granted, as any one muſt, who reads that, that (unleſs in *Boileau's* Phraſe *a*, he be ſuch a Bigot, whoſe tenaciouſneſs of his Error, has quite bereaved him of common Senſe, which is an unlucky Character of his own Friends) that Doctrine is falſe; ...d therefore, that the charge of Idolatry in this matter, is by their own Confeſſion true. But there are ſome more cautious and wary men amongſt them, who out of very juſt and reaſonable Fears and

a Homo opinioſus ſui tenacitas Erroris ſenſum communem abſtulit, Boil. p. 359.

and Suſpicions, that Tranſubſtantion ſhould not prove true, and that they may happen to be miſtaken in that, have thought of another way, to cover and excuſe their Idolatry; and that is, not from the *Truth*, but meerly from the *Belief* of Tranſubſtantiation. *As long*, ſay they, *as we believe Tranſubſtantiation to be true, and do really think that the Bread and Wine are converted into the ſubſtance of Chriſts Body and Blood, and ſo Worſhip the Sacrament upon that account, tho we ſhould be miſtaken in this our belief; yet as long as we think that Chriſt is there preſent, and deſign only to Worſhip him, and not the Bread, which we believe to be done away; this were enough to free us from the charge of Idolatry.* To which, becauſe it is the greateſt, and the beſt Plea they have, and they that make it have ſome miſgivings, I doubt not, that Tranſuſtantiation will not hold; I ſhall therefore give a full Anſwer to it, in the following Particulars.

1. All Idolatry does proceed from a miſtaken belief, and a falſe ſuppoſal of the mind, which being groſs and unreaſonable, will not at all excuſe thoſe who are guilty of it; there were never any Idolaters, but might plead the excuſe of a miſtake, and that not much more culpable and notorious, one would think, than the miſtake of thoſe who think a bit of Bread, or a Wafer, is turn'd by a few words into a God. They all thought, however blindly and fooliſhly, that whatever it was they worſhipt, ought to be worſhipt upon ſome account or other; that it was a true and fit Object, and that Adoration rightly belong'd to it. Idolatry, tho it be a great Sin, and a great injury and affront to God, yet ariſes not ſo much from the malice of the will, as the blindneſs and darkneſs of the underſtanding; there were hard-

ly

ly ever any ſuch Idolaters as maliciouſly, and deſignedly intended to affront the true God, by worſhipping falſe Gods or Creatures; as if a Subject ſhould paſs by his Prince out of ill will, and a purpoſe to affront and defie him, and give the Reverence and Homage that was due to him, to a Rebel or fellow Subject ſtanding by him; but they did this, becauſe they miſtook the perſon, and thought this to be the Prince that was not, or that he was there where he was not, or that that which was there, ought to be worſhipt for his ſake; ſtill falſly ſuppoſing that they ought to worſhip that wrong Object, which they took to be right; or in that falſe manner which they took to be true; for if a miſtake will excuſe, it will excuſe in one as well as another.

2. Tho they do not only think and believe that which they worſhip, to be a true Divine Object; but it really be ſo in it ſelf, and that which they have in their Thoughts and intentions to worſhip, be right; yet they may ſtill be guilty of Idolatry; for ſo were the *Jews* in the Idolatry of the golden Calf, whereby they intended not to throw off the Worſhip of the true God, *The God of Iſrael, who brought them out of the land of Egypt*; for they appointed the Feaſt to him under that Title, and under the Name of *Jehovah* at the ſame time; and ſo in the Idolatry of the Calves ſet up by *Jeroboam*; they were not deſigned to draw off the people from worſhipping the ſame God, who was worſhipt at *Hieruſalem*, but only to do it in another place, and after another manner; but ſtill as *T. G.* [a] ſays of the *Roman* Idolaters, ſo it may be ſaid of theſe *Jewiſh*, That

Exod. 32. 4, 5.

1 *K.* 12. 27, 28.

[a] *Cath. no Idol.* p. 330.

That *what they had in their Minds and Intentions to Worſhip, was the true God; and whatever was the material object of their Worſhip, he was the formal*; for they did no more think the Gold, than the Papiſts think the Bread to be God. So the *Manichees* in their Idolatry, which St. *Auſtin* often mentions [b], of adoring the Sun and Moon, the Object which they had in their *Minds*, and *Thoughts*, and *Purpoſes* to Worſhip, was Chriſt, as much as the Papiſts have him in the Euchariſt. I would only ask, if a perſons having a right Object in his mind, in his thoughts and purpoſes to adore, which *T. G.* [c] ſo often pretends, would excuſe him from Idolatry; then ſuppoſe a perſon ſhould before Conſecration, Worſhip the Sacramental Elements, to prevent which they generally keep them from being ſeen; yet in the Thoughts, and Intentions, and Purpoſes of his mind, deſign to worſhip Chriſt then ſuppoſed, tho falſly, to be there, as they Worſhip him afterwards; whether this would be Idolatry in him or no? If not, then they may worſhip the unconſecrated Elements, as well as conſecrated, even whilſt they believe they are Bread; if it be, then having a right Object in our Thoughts, and Purpoſes, and Intentions, will not excuſe from Idolatry.

[b] *Contra Fauſtum Manicheum*, l. 1. c. 3. Tom. 1. *de Geneſi contra Manich.* l. 2. c. 25. Tom. 2. Epiſt. 74. *ad Deuterium, Solem etiam & Lunam adorant & colunt.*

[c] *Catholicks no Idolaters*, p. 329, 330.

3. Whatever was the material Object of Idolatrous worſhip, it was not worſhipt for it ſelf, no more than the Bread or its Accidents are by the Papiſts in the Euchariſt; but as they ſay of the Hoſt, becauſe they believed that the true Object of worſhip was really preſent in it, or in an extraordinary

traordinary manner united to it *a*; so did the *Gentiles*, who thought the Gods themselves, or at least a Divine Power, was brought into their Images, by their Consecrations, and that it resided and dwelt there, and they worshipped their Images only upon this account *b*. Now if they had thought this of the true God himself, that it was he, and not any false God that was thus present in their Images, this would have been nevertheless Idolatry. Thus the *Manichees*, who worshipt the Sun, did not worship it for it self, but because they believed Christ had placed his Tabernacle in the Sun; so the more Philosophical Idolaters among the Heathens, who worshipt the several Things of Nature, as parts, they thought, of the Great and Omnipresent God; they did not worship them purely for themselves, but as God was in them, and they were as St. *Austin* speaks, *Aut partes ejus aut membra ejus, aut aliquid substantiæ ipsius c.* Either parts of him, or Members of him, or something of his substance, as the Papists believe the Sacrament to be his Body. Thus they deified the things of Nature, tho they thought there was but one Supreme God, whom they worshipt in them, as *Eusebius* says of them; they believe *d*, That *one God fills all things with his various power, and pervades all things, and that he is to be worshipped in, and by all visible things*; but yet they

a *Deos relictis sedibus propriis non recusare nec fugere, habitacula inire terrena, quinimo jure dedicationis impulsos simulachrorum coalescere inunctioni*, Arnob. contra gent. l. 6.

b *Deos per simulachra Veneramur*, Ib.

See Voss. de Idol. l. 8. c. 1.

c Augustin. l. 24. *contra* Faustum.

d ἵνα γὰρ ὄντα θεὸν, παντοίως δυνάμεσι τὰ πάντα πληροῦν, καὶ διὰ πάντα διήκειν, καὶ τὸν τῶν διὰ πᾶσι διαλαμβάνων σέβειν. *Euseb. Præpar. Evangel.* l. 3. c. 13.

they denied that those visible things were to be worshipt for themselves, but for the sake of God, and those invisible Powers of God, which were in them, as appears from the same place *b*. *They do not*, they say, *make Gods of the visible Bodies of the Sun, Moon and Stars, or the other sensible parts of the World; but they worship those invisible Powers that are in them of that God, who is God over all.* Nay the *Egyptians* themselves, did not as *Celsus* pleads even for those Idolaters, worship their brute Animals, but only as they were *Symbols* of *God c*.

b μὴ τὰ ὁρώμενα σώματα ἡλίου καὶ σελήνης καὶ ἄστρων μηδὲ τὰ αἰσθητὰ μέρη τοῦ κόσμου φήσουσι θεοποιεῖν, ἀλλὰ τὰς ἐν τούτοις ἀοράτους δυνάμεις, ἀυτοῦ ὄντα τοῦ ἐπὶ πᾶσιν.

c εἰκόνα αὐτοῦ καὶ σύμβολα, *Orig. contra Cel.* l. 3.

4. Yet notwithstanding this Plea of Idolaters, they may justly be charged with worshipping those material Objects, which they say, as the Papists, when we charge them with Bread-worship, that they do not Worship. So the *Egyptians* might be charged with brute worship, the Heathens with the Worship of the Sun and Moon; and the Scripture *d* expressly Reproaches and Accuses the Idolaters with worshipping a Stock or Stone, or a piece of Wood; tho it was the constant Plea and Pretence of the Heathens, that they did no more worship those material Objects, than the Papists do Bread. *e I do not Worship the senseless Stone or Image, which has Eyes and sees not, Ears and hears not*, saies the Heathen in St. *Austin*; and in *Arnobius*, *We do not worship the Brass, or the Gold, or Silver,*

d *Isa.* 44. 17.

e *Non ego illum lapidem colo nec illud simulachrum quod est sine sensu*, Aug. in Psal. 69.

or any of the matter of which our Images are made a; and in St. *Austin*, again, *Do ye think we or our Forefathers were such Fools as to take these for Gods* b? No, they would disown it as much as *Boileau* does, *With his, who shall say we adore the Bread or Wine?* c or T. G's. pretending *that we run upon that false ground, that Catholicks believe the Bread to be God.* And yet, I see not why there may not be good reason to charge the one, as well as the other.

a *Nos nequeæra, neque auri argentique materias neque alias quibus signa conficiunt eas esse per se Religiosa decernimus numina, sed eos in his colimus eosque veneramur quos dedicatio infert Sacra* Arnobius contra Gentes.

b *Usque adeone Majores nostros insipientes fuisse credendum est ut Deos——*

c *Quis nos adorare panem & vinum?* Boileau, *p.* 160.

5. If those other Idolaters had been so fooliſh and absurd, as to believe and think, that those things which they worshipt were their very Gods themselves, substantially present, and that the visible substance of their Idols, had been converted and turned into the substance of their Gods; this would have made their Idolatry only more horribly sottish and ridiculous, but would not in the least have made it more excusable. If the *Jews* had thought that by the powerful words of Consecration, pronounced by *Aaron* their High Priest, the Calf had been turned into the very substance of God, and that, tho the Figure and Shape of the Calf had remained, and the Accidents and Species of Gold, which appeared to their sight; yet that the substance of it had been perfectly done away, and that only God himself, had been there under those appearing Species of a golden Calf; would this have mended the matter, or better excused their Idolatry, because they had been so extremely sottish, *That they conceived the Gold*

Gold not to be there at all, but in the place thereof, the only true and eternal God; and so, altho the Object (or rather Subject) materially present in such a case would have been the golden Calf; yet their Act of Adoration would not have been terminated formally upon that, but only upon God, as T. G. saies of the Bread, *p.* 329. Or if the *Manichees* had thought the Body of the Sun had been converted into the glorious Body of Jesus Christ, would this have signified any thing to bring them of; *if their mistake had been,* as T.G. saies, *p.* 327. theirs is concerning the Bread, *that they believed the Sun not to be there at all, and therefore, what they would have in their minds would not, or could not be the Sun, but the only true and eternal Son of God.* Indeed they had as it appears from St. *Austin* a, some such absurd Imagination; they did think that it was not the material Sun, which appeared to their senses; but a certain *Navis*, which was the substance of Christ, that *did radiate*, through the triangular *Fenestra* in the Heavens to the World, and to the Earth. These wretched Figments of theirs, whereby they made the Father the Light, that was inaccessible, and placed Christ in the Sun and Moon, and the Holy Ghost in the Air *b*, and called these the *Seats of their substance* c; these made them indeed as he says, worship only the Figments of their own crazy heads, and things that were

a *Eum (sc. Christum) navim quandam esse dicitis, eum triangulum esse perhibetis, id est, per quandam triangulam cæli Fenestram lucem istam mundo terrisque radiare. August. contra Faustum Manichæum,* l. 20. c. 6. *Nescio quam navim per foramen* Triangulum *micantem atque lucentem, quam confictam cogitatis, adoretis* Ibid.

b *Trinitati loca tria datis; patri unum* i. e. *lumen inaccessibile, filio duo Solem & Lunam, spiritui sancto rursus unum, Aeris hunc omnem ambitum,* Ibid. c. 7.

c *Sedes ejusdem substantiæ dicatis,* Ibid. c. 8.

not *d*; but yet this madneſs and extravagance did not excuſe them from Idolatry, which he ſtill charges them withal. They worſhipt that in the Sun, which was not there, as the Papiſts do in the Sacrament, to wit, Chriſts natural Body, let it be Phantaſtick or not; and they endeavoured *to turn away the Senſes of men*, as he ſays *e*, from that viſible Sun, and perſwade them that it was Chriſt himſelf. So that as *T. G.* ſays of their miſtake concerning the Bread, *They did not in their minds, affirm the Sun to be, but not to be*, p. 330. and ſo it could not according to him, be the *Object of their worſhip, becauſe whatever is ſo, the underſtanding muſt affirm (either truly or falſly)* to be, *p.* 329.

d *In iis non quod ſunt, ſed quod vos dementiſſime fingitis adoratis*, Ib. c. 9. *Vos autem colitis ea quæ nec dii nec aliquid ſunt, quoniam prorſus nulla ſunt*, Ib. c. 9.

e *Senſus Simplicium conantur avertere, & nonnullorum avertunt.* Id. Enarrat in Pſal. 10.

There was an Idolatry among the *Perſians*, which *Xenophon f*, and *Quintus Curtius g* give an account of, in their worſhip of Fire, and carrying it about with the moſt ſtately Pomp and Solemnity upon ſilver Altars, and a great Train of Prieſts and others; which does the moſt reſemble the carrying about the Hoſt in Proceſſion of any thing I have met with, as it is deſcribed by *Curtius*. Here the ſacred Fire as they call'd it, which no doubt was conſecrated by ſome Religious Ceremonies, and was no more counted *ignis ex culinâ*, than the holy Bread is *panis ex furno*; if they had ſuppoſed it by the magical Charms of the Prieſts to have been turned into ſome other ſubſtance than common Fire, and had thought it to have become the moſt noble Symbol of the great God, or the illuſtrious Veil, under which

f *Cyrop.* l. 8.

g *l.* 3.

which lay the Divinity of the great Lord of the World, and that all the ſubſtance of common Fire was quite changed, and done away in this ſacred and eternal Fire, as they accounted it *a*, this would not ſure have made them to be no Idolaters. *T. G.* will make himſelf a very great Patron of dolaters, if with this Art and Sophiſtry of his he can bring them off, as he would the Worſhippers of the Hoſt, by the meer adding of more thick Groſneſs, and more Abſurdities to their other miſtakes. He will have *b* the *Iſraelites* to take the golden Calf for God, and the *Egyptians* the Sun to be God, and perhaps ſome of the moſt ſtupid Heathens did take their very Images for Gods, and by his way, theſe were the moſt excuſable, becauſe they were the moſt miſtaken. Theſe miſtakes would after this rate do great and extraordinary things for Idolaters, and would be much better ſecurity for the *Roman* Church, than her pretended Infallibility; and indeed 'tis theſe muſt bring off her, and her Members from the guilt, tho not from the Acts of Idolatry, as well as from other things, or elſe ſhe and they are in a very ſad and deſperate Condition.

a *Ignis quem ipſi ſacrum & æternum vocabant, argenteis altaribus perferebatur*, Curt. Ib.

b P. 322.

But now I dare appeal to any man, who ſhall take in all thoſe Conſiderations I have mentioned together, whether the Papiſt's adoring the Hoſt, upon the ſuppoſal and belief of Tranſubſtantiation, if that be not true, will excuſe them from Idolatry, and whither if a miſtake in this Caſe, will excuſe them, it will not excuſe the groſſeſt Idolatry in the World? Notwithſtanding all the little Shifts and Evaſions, that *T. G.* uſes to wriggle himſelf out of this ſtreight

ſtreight and difficulty, into which his learned Adverſary had driven him.

HAving conſidered the Adoration of the Hoſt, as it is Taught in the Church of *Rome*, I ſhall now conſider the Practice of it, which is more plain and evident, and notorious to all the World; however they would palliate and diſguiſe their Doctrine. According to their Miſſal, which is wholly different in this, as well as other things from the old Lyturgic, and Euchariſtic forms, as I ſhall ſhow by and by, the Prieſt *a* in every Maſs, as ſoon as he has conſecrated the Bread and Wine, *with bended Knees, he adores the Sacrament* b, *that* which he has conſecrated, *that* very thing which is before him, upon the Paten, and in the Chalice, and gives the ſame Worſhip and Subjection, both of Body and Mind to it, as he could to God or Chriſt himſelf; for with his Head, and his Soul, bowing towards it, and his Eyes and Thoughts fixt upon it, and directed to it, he prays to it, as to Chriſt himſelf: *Lamb of God that takeſt away the Sins of the World, have Mercy upon us, Grant us Peace* and the like; *then the Prieſt riſing up after he has thus adored it himſelf, he lifts it up as high as conveniently he can above his head, and with Eyes fixt upon it, he ſhows it to*

a *Celebrans hoſtiam inter pollices tenens —— genuflexus eam adorat; tum uſque in terram genuflexus hoſtiam ipſam veneratur —— ſic de calice reponit calicem ſuper corporale & genuflexus ſanguinem reverenter adorat illum populo oſtendens adorandum Sacramentum genuflexus veneratur in Canon. Miſſ. genuflexus reverentiam facit Sacramento.*

b *Miſſale Romanum c.* 9. Sacramentum genuflexus adorat Capite inclinato verſus Sacramentum dicit Intelligibili voce AgnusDei qui tollis peccati mundi miſerere nobis, Da nobis pacem.

to be devoutly adored by the People c, who having notice alſo, by ringing the Maſs Bell, as ſoon as they ſee it, fall down in the humbleſt Adorations to it, as if it were the very appearance of God himſelf, and if Chriſt himſelf were viſibly preſent before them, they could not ſhow more acts of Reverence and Devotion, and Worſhip to him, than they do to the Hoſt; they Pray to it, and uſe the very Forms of Petition and Invocation to that, as to Chriſt himſelf; ſuch as theſe, *O ſaving Hoſt, or bleſſed Sacrament which openeſt the door of Heaven, give me ſtrength and and power againſt dangers, and againſt all my Enemies* d. e *Make me always more to believe, to hope in thee, to love thee; Grant that my Soul may always live upon thee, and that thou mayſt always taſt ſweet unto it.* Thus both the Prieſt, and the People are ſeveral times to Adore and Worſhip both the Hoſt and the Cup in the Celebration of the Euchariſt, and they will not diſown, nor cannot, their directing and terminating their Devotions and Prayers upon the Sacrament, which is before them; Prayers, they call them to the Euchariſt *f*; and 'tis become a common form of Doxology amongſt them, inſtead of ſaying, Praiſe be given to God, to ſay, Praiſe be given to the moſt holy Sacrament *g*; as 'tis in one of their Authors, inſtead

c Sacerdos poſtquam ipſe hoſtiam genuflexus adoravit, continuo ſe erigens quantum commode poteſt, elevat in altum & intentis in eam oculis populo reverenter oſtendit adorandam.

d O ſalutaris Hoſtia, quæ cæli pandis oſtium, bella premunt hoſtilia, Da robur, fer auxilium. Hymnus in Feſto corporis Chriſti in Breviar. *Rom.*

e Adoro te devote latens Deitas, quæ ſub his figuris vere latitas, tibi ſe cor meum ſubjicit, Deum meum te confiteor. Fac me tibi magis credere, in te ſpem habere, te deligere, præſta menti de te vivere & te illi ſemper dulce ſapere, *Rythmus*, St. *Thom.* ad Euchariſt in Miſſal.

f Ad Sacram. Euchariſtiam *Rythmus Rom.* breviar.

g Laus ſacratiſſimo Sacramento.

of

of, ye shall pray to God, ye shall pray to the Body of Christ, *i. e.* to the Sacrament *h*. *Sanders* in his Book of the Supper of the Lord *i*, instead of Glory be to the Father, Son, and Holy Ghost, turns it thus, To the Body and Blood of our Saviour, under the Species of Bread and Wine, be all Honour and Praise, and Thanksgiving for evermore, as if it were another Person of the blessed Godhead.

h Orlandinus hist.

i Corpori & sanguini Christi sub Speciebus panis & vini omnis honor, Laus & Gratiarum actio in secula seculorum. Sanderus de cæna Dom.

This Adoration is not only in the time of Communion, when it is properly the Lords Supper and Sacrament; but at other times out of it, whenever it is set upon the Altar with the Candles burning, and the Incense smoking before it, or hung up in its rich Shrine and Tabernacle, with a Canopy of State over it. And not only in the Church which is sanctified, they say, by this Sacrament, as by the Presence of God himself *k*, but when it is carried through the Sreets in a solemn and pompous Procession, as it is before the Pope, when he goes abroad, just as the *Persian* fire was before the Emperor *l*, meerly by way of state, or for a superstitious end, that he may better the be Guarded and Defended by the company of his God *m*. In all these times it is to worshipped and adored by all persons as it passeth by, as if it were the Glory of God which passed by. *They are* like Moses, *to make hast and bow their heads to the Earth and worship* n; but above all

k Bellarm. de sanct. *c*. 5.

l Curt. l. 3. s. 3.

m Ad capitis illius sacri custodiam præsidialem & patronalem. *Perron. de Euch.* l. 3. c. 19.

n *Exod.* 34. 8.

all, upon that high day, which they have dedicated to this Sacrament, as if it were some new Deity, the *Festum Dei*, as they call it, the Feast of God, or the *Festum Corporis Christi*, the Feast of the Body of Christ; for to call the Sacrament God, is a general Expression among them, as when they have received the Sacrament, to say, *I have received my Maker to day*; and the Person who in great Churches, is to carry the Sacrament to the numerous Communicants, is called, *Bajulus Dei*, the Porter or Carrier of God; and they always account it, and so always reverence it, as *Boileau* falsly says *o*, the Ancients did, as a *present Numen and Deity*. This Feast was appointed by Pope *Urban* the 4*th*, about the middle of the twelfth Century; and again by *Clement* the fifth in the beginning of the 13*th*, as is owned by themselves, upon the occasion of a Vision to one *Juliana*, who saw a crack in the Moon, that signified, it seems, a great defect in the Church for want of this Solemnity: such was the rise of this great Festival *p*, and so late was its Institution in the *Roman* Church, in which alone, and in no other Christian Church of the World, it is observed to this day. And that the whole practice of the Adoration to the Host is Novel, and unknown to the primitive Church, and to the Ancient Writers, I shall endeavour to make evident against that bold and impudent Canon of the Council of *Trent*, which is the first Council that commanded it in these words *q*, *If any one shall say that the Sacrament is not to be worshipt by a peculiar Festival, nor to be solemnly carried*

o Eucharistiam pro præsente numine semper habuisse Veteres.

p Bzovii Annal. in Contin. *Baron. Anno Dom.* 1230.

q Si quis dixerit, non esse hoc Sacramentum peculiari festivia celebritate venerandum, neque in

about

about in Proceſſions according to the laudable and univerſal manner and cuſtom of the Holy Church, nor to be publickly propoſed to the People, that it may be adored by them, and that the Worſhippers of it are Idolaters, let him be accurſed. To confront this inſolent pretence of theirs, that it was an univerſal cuſtom of the Church, thus to carry the Sacrament in Proceſſions, the ingenuous confeſſion of their own *Caſſander* is ſufficient, *The cuſtom*, ſays he *r*, *of carrying about the Sacramental Bread in publick pomp, to be ſeen and expoſed to all eyes, is contrary to the mind and cuſtom of the Ancients, and ſeems to be lately brought in and received; for they had this myſtery in ſuch religious Veneration, that they would not admit any, not only to the partaking, but not to the ſight of it, but the Faithful, whom they accounted members of Chriſt, and worthy to partake of ſuch a Myſtery. Wherefore all thoſe who were but Catechumens, or were Energumeni or Penitents, and not Communicants, were always put out and diſmiſt at the Celebration of it.* Whether they be Idolaters for adoring the Sacrament, I have conſidered already, and their practice joined with their Doctrine, makes it more evident. I ſhall now prove that this Adoration of theirs, was

proceſſionibus ſecundum laudabilem & Univerſalem Eccleſiæ ſanctæ ritum & conſuetudinem, ſolenniter circumgeſtandum, vel non publice ut adoretur, populo proponendum, & ejus Adoratores eſſe Idololatras anathema ſit. Concil. Trident. *Can.* 6. *Seſſ.* 13.

r Conſuetudo qua panis Euchariſtiæ in publica pompa conſpicuus circumfertur ac paſſim omnium oculis ingeritur, præter veterum morem ac mentem haud ita longo tempore inducta & recepta videtur. Illi enim hoc myſterium in tanta religione ac veneratione habuerunt, ut non modo ad ejus perceptionem, ſed ne inſpectionem quidem admitterent, niſi fideles, quos Chriſti membra & tanta participatione dignos eſſe exiſtimarent, quare ante Conſecrationem Catechumeni Energumeni, pœnitentes, denique non Communicantes Diaconi voce & Oſtiariorum Miniſterio ſecludebantur, *Caſſand.* Conſult.

was neither commanded nor uſed by Chriſt, or the Apoſtles, nor by the Primitive Church, nor is truly meant and deſigned by any of thoſe Authorities of the Fathers, which they produce for it; and upon a general view of the whole matter, That it is a very abſurd and ridiculous thing that tends moſt ſhamefully to reproach, and expoſe Chriſtianity.

1. That it was not uſed or commanded by Chriſt or the Apoſtles, is plain from the account that all the Evangeliſts give us of Chriſts celebrating this Sacrament with his Apoſtles, where is only mention of their taking and eating the Bread, and drinking the Wine, after it was bleſſed by him, but not the leaſt tittle of their adoring it; ſo far from it, that they were not then in a poſture of Adoration, which they ſhould have been in, if they had inwardly adored it, which makes this not only a Negative Argument, as *Boileau* ſ would have it, but a poſitive one.

ſ *De Adorat. Euch.* l. 2. c. 1.

To take off this argument from the no mention of any ſuch command or practice of Adoration to the Sacrament in the Goſpel; he ſays, Neither is the Adoration of Chriſt, preſcribed in expreſs words *t*, nor that of the Holy Ghoſt, either commanded or performed *u*. But I hope all thoſe places of Scripture, that ſo fully tell us, that both Chriſt and the Holy Ghoſt are God, do ſufficiently command us to worſhip them, by bidding us worſhip God; and if it had told us that the Sacrament is as much God as they, it had then commanded us to adore it. There are ſufficient inſtances of Chriſts being adored, when he appeared upon Earth, and had the other Divine Perſons

t Nullo ex iis loco conceptis verbis præſcriptam fuiſſe Adorationem, (ſc. Chriſti) *p.* 27.

u Nullibi præceptam ejus Adorationem aut confeſtim peractam conceptis intelligamus, *p.* 98.

ſons aſſumed a bodily Shape; thoſe who had ſeen and known it, would have particularly adored it, and ſo would the Apoſtles, no doubt, have done the Sacrament, if they had thought that, when it was before them, an object of worſhip.

1 *Cor.* 11. *c.* St. *Paul*, when he wrote to the *Corinthians* of their very great Irreverence in receiving the Lords Supper, had very good occaſion to have put them in mind of adoring it, had that been their Duty; this then would have been a proper means to have brought them to the higheſt reverence of it; but he never intimates any thing of worſhipping it, when he delivers to them, the full account of its inſtitution, and its deſign; nor never reproves them among all their other unworthy abuſes of it, for their not adoring it; and 'tis a very ſtrange fetch in *Boileau* *w*, that he would draw St. *Pauls* command of examining our ſelves before we eat, to mean our adoring when, or what we eat; and that not diſcerning the Lords body, and being guilty of the Body and Blood of Chriſt, is the not worſhipping the Sacrament, which he never ſo much as touches upon among all their other faults. Are there not many other ways of abuſing the Sacrament, beſides the not worſhipping it? this is like his firſt Argument out of *Ignatius* his Epiſtles *x*, that becauſe he ſays, the Sacrament ought to be loved, therefore he meant that it ought to be adored. At which rate I ſhould be afraid to love this Gentleman however taking he was, leſt I ſhould conſequently adore him, or becauſe I am not to abuſe him, therefore it would follow, that I muſt worſhip him.

w Ib. p. 103. *l.* 2.

x l. 1. c. 2. συνέφερεν δὲ αὐτοῖς ἀγαπᾶν, *Ep. ad Smyr.* at ipſemet nos docet nihil nos diligere debere præter Solum Deum.

2. This

2. This Adoration was not in uſe in the Primitive Church, as I ſhall ſhow,

1. From thoſe Writers who give us an account of the manner of celebrating the Euchariſt among the Ancient Chriſtians.

2. From the oldeſt Liturgies and Euchariſtick forms.

3. From ſome very antient Cuſtoms.

1. Thoſe moſt ancient Writers, 1. *Juſtin Martyr.* 2. The Author of the Apoſtolick Conſtitutions: And 3. St. *Cyril* of *Hieruſalem*, who acquaint us with the manner how they celebrated the Euchariſt, which was generally then one conſtant part of their publick worſhip; they give no account of any Adoration given to the Sacrament, or to the conſecrated Elements, tho they are very particular and exact in mentioning other leſs conſiderable things that were then in uſe, the Kiſs of Charity, in token of their mutual Love and Reconcilliation; this *Juſtin Martyr* mentions as the firſt thing juſt before the Sacrament *y*. In St. *Cyril*'s time *z*, the firſt thing was the bringing of Water by the Deacon, and the Prieſts waſhing their hands in it, to denote that purity with which they were to compaſs Gods Altar; and then the Deacon ſpoke to the people, to give the holy Kiſs; then Bread was brought to the Biſhop or Prieſt, and *a* Wine mixt with Water in thoſe hot Countries,

1. Juſtin Marty. 2. *Apolog. verſus finem. Apoſtol. Conſtitut.* l. 8. c. 11, 12, 13, 14. 3. Cyril Hieroſol. *Catecheſ. myſtagog.* c. 5.

y ἀλλήλους φιλήματι ἀσπαζόμεθα, ἔπειτα προσφέρεται ἄρτος. *Juſtin Martyr*, Apol. 2.

z Catech. myſtagog. 5. *Apoſtol. Conſtit.* l. 8. c. 11.

a ποτήριον ὕδατος κεκραμένου. *Juſt. Martyr.*

and

and after Prayers and Thankſgivings by the Prieſt, to which the people to joyned their *Amen.* *b* The Deacons gave every one preſent, of the bleſſed Bread, and Wine, and Water; and to thoſe that were not preſent, they carried it home; this, ſays *Juſtin Martyr*, *we account not common Bread, or common Drink, but the Body and Blood of Chriſt* c, *the bleſſed Food, by which our Fleſh and Blood is nouriſht, that is, being turned into it*, which could not be ſaid of Chriſts natural Body; nor is there the leaſt mention of any worſhip given to that, as there preſent, or to any of the bleſſed Elements. The others are longer and much later, and ſpeak of the particular Prayers and Thankſgivings that were then uſed by the Church, of the *Surſum Corda*, lift up your heart; which St. *d Cyril* ſaies, followed after the Kiſs of Charity; of the *Sancta Sanctis*, things holy belong to thoſe that are holy; then they deſcribe how they came to Communicate, how they held their hand *e* when they received the Elements; how careful they were that none of them ſhould fall upon the Ground; but among all theſe moſt minute and particular Deſcriptions of their way and manner of receiving the Sacrament, no account is there of their adoring it, which ſurely there would have been, had there been any ſuch in the Primitive Church, as now is in the *Roman*.

b Οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τῆς εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσιν, *Juſt. Martyr*, Ib.

c εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν. Ib.

d *Cyr. l Hieroſol. myſtagog. Cat.* 5.

e μὴ τεταμένοις τοῖς ἧς χειρῶν καὶ τοῖς μηδὲ διηρημένοις τοῖς δακτύλοις ἀλλὰ τὴν ἀριστερὰν, Ib.

We

We own indeed, as *Boileau* objects to us *f*, that from theſe it appears, that ſome things were then in uſe, which we obſerve not now; neither do the Church of *Rome* all of them, for they are not eſſential, but indifferent matters, as mixing Water with Wine, the Prieſt's waſhing, the Kiſs of Charity, and ſending the Sacrament to the abſent; but the Church may alter theſe upon good reaſons according to its prudence and diſcretion; but Adoration to the Sacrament, if it be ever a Duty, is always ſo, and never ought upon any account to be omitted; nor would have been ſo by the Primitive Chriſtians, had they had the ſame Opinion of it, that the Papiſts have now.

f *L.* 2. *P.* 106.

2. From the oldeſt Lyturgies, and the Euchariſtick Forms; in them it appears that there was no ſuch Adoration to the Sacrament, till of late; for in none of them is there any ſuch mention, either by the Prieſt or the People, as in the *Roman* Miſſal and Ritual, nor any ſuch Forms of Prayer to it, as in their Breviary. *Caſſander* *g* has collected together moſt of the old Liturgies, and Endeavours, as far as he can, to ſhew their agreement; with that of the *Roman* Church; but neither in the old *Greek*, nor in the old *Latin* ones, is there any inſtance to be produced of the Prieſts or the Peoples adoring the Sacrament, as ſoon as he had conſecrated it; but this was perfectly added, and brought in a new into the *Roman* Lyturgy, after the Doctrine of Tranſubſtantiation was eſtabliſht in that Church, which has altered not only their Lyturgy, but even their Religion in good part, and made a new ſort of Worſhip unknown, not only in the firſt and beſt times of the Church, but for

g *Caſſandri Lyturgic.*

above

above a thouſand years after Chriſt; *Boileau* finding this, tho a negative Argument, preſs very hard upon them; and ſure it cannot but ſatisfie any reaſonable man, that there is no Direction in the ancient Lyturgies for adoring the Sacrament; and it is very hard to require us to produce a Rubrick againſt it, when no body thought of that which after-Superſtition brought in; He would fain therefore find ſomething in an old Liturgy that ſhould look like that of their own; and no doubt but he might have eaſily met with abundant places for their worſhipping and adoring God and Chriſt at that ſolemn Office of the Chriſtian worſhip, the bleſſed Sacrament; and therefore out of the Liturgy called St. *Chryſoſtomes*, which he owns to be two hundred years later then St. *Chryſoſtome*, he produces a place *h*, wherein it is ſaid, That *the Prieſt and the Deacon worſhip in the place they are in, and likewiſe the people*; but do they worſhip the Sacrament? Is that, or only God and Chriſt the object of their worſhip there? Is there any ſuch thing to determine this as they have taken care there ſhould be in their Miſſal? where it is expreſly ſeveral times, they ſhall worſhip the Sacrament *i*; but here in St. *Chryſoſ.* Liturgy, 'tis God, who is to be worſhipt, *God be merciful to me a Sinner k*; but in the *Roman*, 'tis the *Sacrament is prayed to l*, and they would reckon and account it as true Irreligion, not to worſhip and pray

h Boil. *l.* 2. *p.* 74. *ex Chryſoſt. Liturg.* Εἶτα προσκυνεῖ ὁ ἱερεὺς καὶ ὁ διάκονος, ἐν ᾧ ὅτε τόπῳ καὶ ὁ λαὸς ὁμοίως πάντες μετ' ἀνακλίσεως προσκυνοῦσιν.

i Sacramentum Adorare, *Rom. miſſal.* Cooperto calice Sacramentum adorare, & genuflexus Sacramentum adorare.

k, Ὁ Θεὸς ἱλάσθητί μοι ἁμαρτωλῷ, *Chryſ. Lyturg.*

l Stans oculis ad Sacramentum intentis precari.

to

to that, as not to worſhip God and Chriſt. So in the Lyturgy, that goes under the name of St. *James*, the Worſhip is only *before* the Holy Table *m*, as it is in the Church of *England*; and I hope *Boileau* will not pretend that this is *to* the Holy Table it ſelf. If whatever we worſhip before, is the very Object of our Worſhip, then the Prieſt is ſo, as well as the Table; but it is neither he, nor the Table, nor the Sacrament, but only Chriſt himſelf, to whom this Worſhip is, or ought to be given at the Celebration of the Euchariſt; and therefore this Adoration was as well *before* as after the Conſecration of the Sacramental Elements, and ſo could not be ſuppoſed to be given to them.

m προσκυνεῦσιν ἐν προθυρῳ ἁγίας τραπέζης. *Lyturg. St.* Jacobi.

3. There were ſeveral very ancient Cuſtoms relating to the Sacrament, which are no ways conſiſtent with the Opinion the Papiſts have of it now, and with the worſhip of it as a God. It was very old, and very uſual for Chriſtians to reſerve and keep by them, ſome of the Elements; the Bread eſpecially, which they had received at the Sacrament, as is evident from *Tertullian* *n*, and from St. *Cyprian* *o*, who reports a very ſtrange think that happened to a Woman, and alſo to a Man, who had unduly gone to the Sacrament, and brought ſome part of it home with them. I ſhall not enquire whither this Cuſtom had not ſomething of Superſtition in it; whither in thoſe times of Danger and Perſecution, it were not of uſe; but had the Church then thought of it, as the Papiſts do now, they would not have ſuffered private Chriſtians to have done this; nay they would

n *De Orat.* c. 14. Accepto corpore Domini & reſervato.

o De Lapſis.

not have ſuffered them hardly to have toucht and handled, that which they had believed to be a God, no more than the Church of *Rome* will now, which is ſo far from allowing this private Reſervation of the Elements, that out of profound Veneration, as they pretend to them, they wholly deny one part of them, the Cup to the Laity, and the other part, the Bread they will not, as the primitive Church, put into their hands, but the Prieſt muſt inject it into their Mouths.

The ſending the Euchariſt not only to the Sick and Infirm, and to the Penitents, who were this way to be admitted to the Communion of the Church, *in articulo mortis*, as is plain from the known Story of *Serapion* p; but the Biſhops of ſeveral Churches ſending it to one another, as a token and pledg of their Communion with each other; and q it being ſent alſo to private Chriſtians, who lived remote in the Country and private Places, which cuſtom was aboliſht by the Council of *Laodicea*; theſe all ſhow, that tho the Chriſtians always thought the Sacrament a Symbol of Love, and Friendſhip, and Communion with the Church, ſo that by partaking of this one Bread they were all made as St. *Paul* ſays, *One Bread, and one Body*; yet they could not think this to be a God, or the very natural Body of their Saviour, which they ſent thus commonly up and down, without that Pomp and Solemnity, that is now uſed in the Church of *Rome*, and without which I own it is not fit a Deity ſhould be treated. But above all, what can they think of thoſe, who anciently uſed to burn the Elements,

p Euſeb. *Eccleſ. Hiſt.* l. 6. c. 34.

q Iren. *apud* Euſeb. *l.* 5. *c.* 24.

Elements that remained after the Communion, as *Heſychius* r teſtifies, was the cuſtom of the Church of *Hieruſalem*, according to the Law of *Moſes* in *Leviticus*, of burning what remain'd of the Fleſh of the Sacrifice, that was not eaten; but however this was done out of ſome reſpect, that what was thus ſacred might not otherwiſe be profaned; yet they could not ſure account that to be a God, or to be the very natural and ſubſtantial Body of Chriſt, which they thus burnt and threw into the Fire.

r In *Levit.* 8. 32.

So great an honour and regard had the Primitive Church for the Sacrament, that as they accounted it the higheſt Myſtery and Solemneſt part of their Worſhip, ſo they would not admit any of the Penitents, who had been guilty of any great and notorious Sin, nor the Catechumens, nor the Poſſeſt, and Energumeni, ſo much as to the ſight of it; the ἀπολύσις, and the Participation of this Myſtery, uſed always in thoſe times to go together as *Caſſander* ſ owns, and *Albaſpinæus* t proves in his Book of the Euchariſt. And therefore, as it is plainly contrary to the Primitive practice, to carry the Sacrament up and down, and expoſe it to the Eyes of all Perſons; ſo the reaſon of doing it, that it may be worſhipt by all, and that thoſe, who do not partake of it, may yet adore it; was, it is plain, never thought of in the primitive Church; for then they would have ſeen and worſhipped it, tho they had not thought fit that they ſhould have partaken of it. But he that will ſee how widely the Church of *Rome* differs from the

ſ Conſult. de Circumgeſt. Sacram.

t L'ancienne Police de l'Egliſe ſur l'adminiſtration de l'Euchariſtie. liure prem. *Chap.* 15, 16, 17.

ancient Church in this, and other matters relating to the Eucharist, let him read the learned *Dallee* his two Books of the Object of religious Worship.

I shall now give an Answer to the Authorities which they produce out of the Fathers, and which Monsieur *Boileau* has, he tells us, been a whole year a gleaning out of them *v*, if he has not rather pickt from the Sheaves of *Bellarmine* and *Perrone*. But all their Evidences out of Antiquity, as they are produced by him, and bound up together in one Bundle in his Book, I shall Examine and Answer too, I doubt not, in a much less time. They are the only Argument he pretends to for this Adoration; and when Scripture and all other Reasons fail them, as they generally do, then they fly to the Fathers; as those who are sensible their forces are too weak to keep the open Field, fly to the Woods, or the Mountains, where they know but very few can follow them. I take it to be sufficient, that in any necessary Article of Faith, or Essential part of Christian Worship, (which this of the Sacrament must be, if it be any part at all,) it is sufficient that we have the Scripture for us, or that the Scripture is silent, and speaks of no more than what we own and admit. In other external and indifferent Matters relating meerly to the Circumstances of Worship, the Church may for outward Order and Decency, appoint what the Scripture does not. But as to what we are to believe, and what we are to Worship the most positive Argument from any humane Authority is of no weight, where there is but a Negative from Scripture. But we have such a due regard to Antiquity, and are so well assured of our cause, were it to be

v Annuæ vellicationis litirariæ ratiocinium reddo. *Præf. ad Lect.* Boileau *de Adorat. Euchar.*

be tryed only by that, and not by Scripture, which the Church of *Rome* generally demurs to; that we shall not fear to allow them to bring all the Fathers they can for their Witnesses in this matter, and we shall not in the least decline their Testimony. *Boileau* Musters up a great many, some of which are wholly impertinent and insignificant to the matter in hand, and none of them speak home to the business he brings them for. He was to prove, that they Taught that the Sacrament was to be adored, as it is in the Church of *Rome*; but they only Teach as we do, *That it is to be had in great reverence* and respect, as all other things relating to the Divine Worship; *that it is to be received with great Devotion, both of Body and Soul*, and in such a Posture, as is to express this, *A Posture of Adoration; that Christ is then to be worshipped* by us in this Office especially, as well as he is in all other Offices of our Religion; *that his Body, and his Flesh*, which is united to his Divinity, and which he offered up to his Father as a Sacrifice for all Mankind, and by which we are Redeemed, and which we do spiritually partake of in the Sacrament, that this is to be adored by us; but not as being corporally present there, or that the Sacrament is to be worshipt with that, or for the sake of that, or that which the Priest holds up in his Hands, or lyes upon the Altar, is to be the Object of our Adoration, but only Christ and his blessed Body, which is in Heaven.

To these four Heads, I shall reduce the Authorities, which *Boileau* produces for the Adoration of the Host, and which seem to speak any thing to his purpose; and no wonder that among so many Devout

vout Perſons that ſpeak as great things as can be of the Sacrament, and uſed, and perſwaded the greateſt Devotion, as is certainly our Duty, in the receiving it; there ſhould be ſomething that may ſeem to look that way to thoſe, who are very willing it ſhould, or that may by a little ſtretching be drawn further than their true and genuine meaning, which was not to Worſhip the Sacrament it ſelf, or the conſecrated Elements, but either

1. *To Worſhip Chriſt*, who is to be adored by us in all places, and at all times, but eſpecially in the places ſet apart for his Worſhip, and at thoſe times we are performing them in the Church, and upon the Altar, *in Myſteriis*, as St. *Ambroſe* ſpeaks, *w* in the Myſteries, both of Baptiſm and the Lords Supper, and in all the Offices of Chriſtian Worſhip, as *Nazianzen* *x* ſaid of his Siſter *Gorgonia*, that She called upon him, who is honoured upon the the Altar. That Chriſt is to be honoured upon the Altar, where we ſee the great and honourable work of mens Redemption as 'twas performed by his Death, repreſented to us, is not at all ſtrange; if it had been another, and more full word, that he *was to be worſhipt there*, 'tis no more than what is very allowable, tho it had not been in a Rhetorical Oration; 'tis no more than to ſay, *That the God of* Iſrael *was worſhipt upon the* Jewiſh *Altar, or upon this Mountain.* For 'tis plain, She did not mean to worſhip the Sacrament, as if that were Chriſt or God, for She made an ointment of

w *De Spir. St.* l. 3. c. 12.

x *Orat.* 11. *de* Gorgon. τῷ θυσιαστηρίῳ προσπίπτει μετὰ τῆς πίστεως, καὶ τὸν ἐπ αυτῷ πομφὸν νον ἀναπαλυμένη.

of it, and mixt it with her tears, and anointed her Body with it, as a Medicine to recover her Health, which ſhe did miraculouſly upon it. Now, ſure 'tis a very ſtrange thing that ſhe ſhould uſe that as a *Plaiſter*, which She thought to be a God; but She ſtill took it for Bread and Wine, that had extraordinary Vertue in it, and it is ſo called there by *Nazianzen*, the Antitypes *y* of Chriſts Body and Blood, which ſhews they were not thought to be the ſubſtance of it; and ſhe had all theſe about her, and in her own keeping, as many private Chriſtians had in thoſe times; and there was no Hoſt then upon the Altar, when ſhe worſhipped Chriſt upon it, for it was in the night *z*, ſhe went thus to the Church. So St. *Chryſoſtom a* in all the places quoted out of him, only recommends the worſhipping of Chriſt our bleſſed Saviour, and our coming to the Sacrament with all Humility and Reverence, like humble Supplicants upon our Knees, and with Tears in our Eyes, and all Expreſſions of Sorrow for our Sins, and Love, and Honour to our Saviour, whom we are to meet there, and whom we do, as it were, *b* ſee upon upon the Altar, which is the great ſtreſs of all that is produced out of him. That *we do not truly ſee him upon the Altar*, the Papiſts muſt own, tho they believe him there; but not ſo as to be viſible to our Senſes; and he is no more to be truly adored as corporally preſent, than he is viſibly preſent. St. *Ambroſe c* ſays of St.

y εἰπέ π ῥῆ ἀνπιπώπων τὸ τιμιώ σώματος καὶ ἄιματος ἢ χεὶς ἐθησαύειτεν. Ib.

z νυκτὸς ἀφείλαν πεφήσατο. Ib.

a Vid. *Boleau*, c. 7. l. 1. *ex Chryſoſt.*

b ὁρᾷς ἐν θυσιαστηρίῳ, Chryſ. *in* 1. *Ep. Cor.* 10. c.

c In Sermone 56. *Stephanus* in terris poſitus Chriſtum tangit in cælo.

Stephen

Stephen, that *he being on Earth, toucheth Christ in Heaven*; just as St. *Chrysostom* says, *Thou seest him on the Altar*; and as he and any one that will not resolve to strain an easie figurative Expression, must mean, not by a bodily touch, or sight, but by Faith *d*, and by that we own, that we see Christ there, and that he is there present.

d Non corporali tactu, sed fide.

2. *Adoring the Flesh and Body of Christ*, which tho considered without his Divinity, it would be worshipping a Creature as St. *Cyril* of *Alexandria* says *e*, yet as it is always united to his Divinity, 'tis a true object of Worship, and ought to be so to us, who are to expect Salvation by it, even from the Blood, and the Body, and Flesh of Christ; and therefore, as we inwardly trust in it, so we ought to adore it, as no doubt the Angels do in Heaven, and as we are to do in all the Offices of our Religion; tho that be in Heaven, yet we are to worship it upon Earth, and especially, when it is brought to our minds and thought, by that which is appointed by Christ himself to be the Figure and Memorial of it, the blessed Sacrament, there and in Baptism especially, when we put on Christ, and have his Death, and Rising again represented to us, and have such great benefits of his Death and Incarnation bestowed upon us; in these Mysteries we are, as St. *Ambrose* *g* says, to Adore the Body and the Flesh of Christ, to which we immediately and particularly owe them, and

e *In actis Concil. Ephes.* ὡς ἀνθρωπον προσκυνεῖσθαι, τῇ κτίσει λατρεύειν.

f προσκυνητὴ ὄντι σαρξ σὺν τῷ λόγῳ Θεῷ, καθὼς ἀποθέωσιν αὐτὴν. *Chrysost. Homil.* 108.

g Caro Christi, quam hodie in Mysteriis adoramus, *Ambros.* l. 3. *de Sp. San.* c. 12. *apud Boil.* p. 32.

and which we may truly call our Saviour. St. *Ambrose*, and St. *Austin* *h* his Scholar after him, supposing that there was a great difficulty in that passage of the *Psalms*, *worship his footstool*, for so it is in the *Latin i*, without the Preposition *at* his footstool, they laboured to reconcile this with that command of Worshipping and Serving God alone; and to give an account how the Earth, which was Gods footstool, could be worshipt; and the way they take, was this, to make Christs Flesh, which he took of the Earth, to be meant by that Earth which was Gods footstool *k*; and this, say they, we ought to worship; his Apostles did so whilst he was upon Earth, and we do so now, whilst he is in Heaven. We worship the Flesh of Christ, which was crucified for us, and by the benefit of which we hope for Pardon and Salvation, we worship that, tho it be now in Heaven; we worship it in the Solemn Offices of our Religion *l*, that Flesh which he gave to be eaten by us for our Salvation, that we worship, *for none eates that Flesh, but he first worships*: Worships that, if they please; tho St. *Austin* do not expressly say that; but we will own, and we will be always ready to Worship the Flesh of Christ, by which we are saved, and we will do this especially at the Sacrament; and that more truly and properly, than they themselves will own, that we eat and manducate it, as St.

h *August. Enar. in* Ps. 98

i Adorate scabellum pedum ejus.

k Invenio quomodo sine Impietate adoretur terra, scabellum pedum ejus; suscepit enim de terra terram, quia caro de terra est, & de carne Mariæ carnem accepit, *August. Ib.*

l Ipsam carnem nobis manducandam ad salutem dedit (nemo autem illam carnem manducat, nisi prius adoraverit) *Aug. Ib.*

Auſtin ſays, not with our Teeth, as we do the Bread, but eat it, and worſhip it too, as it is Heaven. St *Hierome* m ſays of ſome devout Chriſtians, *That they went to* Hieruſalem, *that they might adore Chriſt in thoſe places, where the Goſpel firſt ſhone from the Croſs.* They went, that they might adore Chriſt in thoſe places; not that they believed him to be corporally preſent in thoſe places; much leſs, that they worſhipt the places themſelves; but they made a more lively impreſſion of Chriſt upon them, and made them remember him with more Paſſion and Devotion; and ſo does the bleſſed Sacrament upon us, and we therefore worſhip Chriſt, whom we believe to be in Heaven in the Sacrament, as they worſhipt him in thoſe places, where they were eſpecially put in mind of him. Thus St. *Hierome* ſays, *He worſhipped Chriſt in the Grove*, and that *Paula worſhipped him in the Stall* n, and ſo we may be ſaid to worſhip him on the Croſs, or on the Altar, or in the Sacrament, and yet not to worſhip the Croſs, or the Altar, or the Sacrament it ſelf.

m *Epiſt. ad Marcel.* Ibant Chriſtiani *Hieroſolymam* ut Chriſtum in illis adorarent locis, in quibus primum Evangelium de patibulo coruſcaverat.

n *Ad Paul. & Euſtoch.*

3. Other places out of the Fathers brought by him for the Adoration of the Hoſt, mean only, that the Sacrament is to be had in great reverence and eſteem by us, as all things ſacred and ſet apart to religious uſes are; *that a ſingular Veneration is due to the Euchariſt*, as St. *Auſtin* ſays o, and as is to Baptiſm alſo, of which he uſes the ſame word, *We venerate Baptiſm* p, as we ought to do all the

o Euchariſtiæ deberi ſingularem veneracionem, *Epiſt.* 118 c 3.

p Baptiſmum, ubicunque eſt, veneramur. *Id Epiſt.* 146.

the Rites and Ordinances of our Religion; this is meant by *Origen* in that firſt place of him produced by *Boileau* q, *Ye that are wont to be preſent at the Divine Myſteries, know how, when ye receive the Body of Chriſt, ye keep it with all Caution and Veneration, that no part of the conſecrated gift be let fall; for ye think, and that rightly, that ye ſhould be guilty of a fault, if any of it ſhould be let fall through your negligence.* And Chriſtans have this Care and Veneration of thoſe conſecrated Symbols of the Body and Blood of their Saviour, of theſe wonderful Pledges of his Love, that they would not willingly ſpill them, or let them fall to the ground, through their careleſneſs and neglect; they that have that due regard to the Holy Bible which they ought, would not trample it under their feet, or ſhow any ſuch diſreſpect to it; it was this, which *Origen* was recommending in that place from that example of their care and reſpect to the Sacrament Elements, that they ſhould give it alſo to the Word of God r, *But if ye uſe ſuch care, and that very deſervedly about keeping his Body, how do ye think it to be a leſs fault to neglect the word of God, than to neglect his Body.* The Compariſon here made between the Word of God, and the Sacrament, ſo plainly ſhows that he no way meant its Adoration, that I wonder this Perſon was not aſhamed to pretend juſt before it,

q *De Euch. Ador. p.* 10. *ex Orig. Homil.* 13. Noſtis qui Divinis myſteriis intereſſe conſueſtis, quomodo cum ſuſcipitis corpus Domini, cum omni cautela & veneratione ſervatis, ne ex eo parum quid decidat, ne conſecrati muneris aliquid dilabatur. Reos enim vos creditis & recte creditis, ſiquid inde per negligentiam decidat.

r Quod ſi circa corpus ejus tanta utimini cautela, & merito utimini; quomodo putatis minoris eſſe piaculi Verbum Dei neglexiſſe quam Corpus ejus. *Ib.*

that he ſ would bring no Authority, but what was expreſly for his Opinion, and uſe none but † invincible Arguments; but *Roman* Faith muſt be defended with *Roman* courage and confidence, which is the only invincible thing they have.

ſ Alienum eſſe ab inſtitutis meis ullum in medium adducere patrem quin conceptis verbis propitium, *Boil. p.* 10.

† Animo decreverim argumenta invictiſſima concludere.

The words of *Theodoret* are a great deal more plauſible, and ſeem at the firſt glance, to look more fairly, than any for their purpoſe. *The Elements are underſtood to be what they are made, and they are believed and reverenced, as thoſe things which they are believed* v. Here our Faith makes the Sacrament to be what it ſignifies, to become to us the *res Sacramenti*, as well as a ſign and Repreſentation of it, and that thing is to be adored by us, in the uſe of the Sacrament, which is the true ſenſe of *Theodorets* words; and that he cannot mean in the *Roman* ſenſe, that the Elements are converted into another ſubſtance, the ſubſtance of Chriſts Body, is plain from what immediately goes before, and utterly deſtroys what they would catch from half his words; for he ſays, *That the Elements, or the myſtical Signs do not after ſanctification recede from their own, but remain in their former ſubſtance* w. Thus their beſt Witneſs, that ſeems to ſpeak the moſt for them, yet ſpeaks that againſt them, which deſtroys their whole cauſe, as he muſt own, whoever reads the Dialogue

v Νοεῖϑ ἅπερ ἐγένετο, καὶ πιϛεύεϑ, καὶ σεβομνεῖϑ, ὡς ἐκεῖνα ὄντα, ἅπερ πιϛεύον ϑ. *Theod. Dialog. ἀσυγχύτ. apud* Boil. *p.* 64.

w Οὐδὲ γὰρ μὴ ἦ ἀριθμὸν τὰ μυϛικὰ σύμβολα ϕύσεως; μένει, γὰρ ὅπερ ἦ πρότερα ἐϛίν. *Ib.*

Dialogue, and conſiders the deſign of it, which was to anſwer the pretence of thoſe, who ſaid that the Body of Chriſt was after his Aſcenſion, turned into a Divine ſubſtance, and loſt the true nature of Body x, as the Symbols of Chriſts Body and Blood are changed, ſay thoſe Hereticks, into what they were not before, Yes ſaies he, *Now ye are taken in your own net*; for they remain in their former nature and ſubſtance afterwards, and ſo does Chriſts Body. If then the change of theſe ſacred Elements be only as to *their uſe* and *vertue*, but not as to their *ſubſtance*, according to *Theodoret*, then he could not mean that they ſhould be adored, but only reverenced by the word προσκυνεῖϑ, juſt as the Holy Bible y, is ſaid to be reverenced, and the Prieſt themſelves, by the very ſame word z.

x Ὥσπερ τοίνυν τὰ σύμβολα τῦ σώμαϛος καὶ τῦ αἵμαϛος. Χριϛοῦ μεταβάλλεσθαι λέγεσι τὴν ϕύσιν οἱ αἱρετικοὶ ἐκεῖνοι, καὶ εἰς ὃ μὴ ἦν μεταπίπτειν, καὶ ϑείαν οὐσίαν γενέσθαι τὸ τῦ Δεσπότου σῶμα· οὕτω καὶ τὰ μυϛήρια μεταβάλλεσθαι λέγομεν εἰς τὴν τῦ σώμαϛος δύναμιν, καὶ οὐκ εἰς τὴν ϕύσιν. *Theod. Dialog.* 2.

y Προσκυνῶμεν μετ' εὐλαβείας τὸ εὐαγγέλιον. *Liturg. Chryſoſt.* Ἱερεῖς προσκυνοῦσι, προσκυνοῦσι καὶ ἀδελφοὶ, προσκυνητὴ σωιοδος. *Acta Concil. Epheſ.*

4. Some of the Fathers words imply, that when we come to the Sacrament, it ſhould be with the greateſt lowlineſs, both of Body and Mind; and as the Primitive Church uſed to do, and as the Church of *England* does, in a poſture of Worſhip and Adoration, in the form and manner of Worſhip, as St. *Cyril* of *Hieroſ.* ſpeaks a, or as St. *Chryſoſtome*, *In the form of Supplicants and Worſhippers* b of Chriſt,

a κλίναντες καὶ ϑεῷ προσκυνήσεως καὶ σεβάσματος. *Catech. Myſt.* 5.

b ϑῆμα ἱκετῶν καὶ προσκυνητῶν ἔχωμεν, *Chryſoſt. Homil.* 7. *in Matth.* ἐπὶ τὸ πρῶτον καὶ προσκυνῆσαι τὸ ἰδὸν τῦ Θεῦ. Ibid. προσέυξασθε τὸν ταπεινοφρονοῦντα καὶ τεταπεινωμένον καρδίαν. *Homil. de Phil.* διεγειρώμεθα πάντες ἑαυτοὺς καὶ φείξωμεν καὶ πολλῷ μᾶλλον βαρβάρων ἐκείνων πλείονα ἐπιδειξώμεθα τὴν εὐλάβειαν. *Homil. in c.* 10. *Ep.* 1. *ad Cor.*

as the *Magi* were, when they came to bring their preſents to him; *do thou then preſent him with humility, and a lowly and ſubmiſſive heart, and be not like* Herod, *who pretended he would come to worſhip him, but it was to murder him; but rather imitate the* Magi, *and come with greater fear and reverence to thy Saviour than they did.* This is the whole deſign and ſubſtance of what is produced out of St. *Chryſoſtom* c, And this is the plain meaning of *Origen* d, that when we come to receive Chriſt in the Sacrament, we ſhould do it with all Humility; for conſider, ſays he, *That then the Lord enters under thy roof; do thou therefore humble thy ſelf, and imitate the Centurion, and ſay, Lord I am not worthy that thou ſhouldeſt enter under my roof.* When the Fathers would give us the Picture of a devout Communicant, they draw him in the greateſt Poſture of Humility and Reverence, looking upon and e adoring his Saviour, who died for him upon the Croſs, proſtrating his Soul, and his Body before him, and exerciſing the higheſt acts of Devotion to him, and with Tears in his Eyes and Sorrow in his heart, ſtanding like a Penitent before him, trembling and afraid;

c *Boil. c. 7. l. 1.*

d *Hom. 5. in N. T.* Tunc Dominus ſub tectum tuum ingreditur; tu ergo humilians teipſum imitare hunc Centurionem & dicito, Domine non ſum dignus ut intres ſub tectum meum.

e Φείξωμεν πίνων προσιόντες, ἐυχαειτήσωμεν, προσπέσωμεν ἐξομολογήμενοι τὰ πλήσματα ἡμῶν, δακρύσωμεν τὸ οἰκεῖα πνθόντες κακὰ, ἱκετεύεις ἐυχὰς ἀποδῶμεν τῷ Θεῷ, μὴ τ προσπικύσης ἐυταξίας ὡς τῷ Βασιλεῖ προσόντες ἧ ἐχνῶν, *Chryſoſtom in Serm. 31. in natal Dom.* σῶμεν ἔμφοβοι κὴ ἔνθεμοι κάτω νεύοντες τὸ ὄιμα, ἄνω δε πὼ ψυχὼ, σενάζοντες ἀφώνως ἀλαλάζωμεν τῇ καρδίᾳ. *Johan. Hieroſ. apud Chryſoſt. & apud Boil.* p. 44. ἐνθυμήθηθι ὅτι γῆ ὢν κὴ σποδὸς, αἷμα κὴ σῶμα χειρὸς μεταλαμβάνεις, *Chryſoſt.* ibid.

fraid, as ſenſible of his own guilt; with his Eyes caſt down, and with dejected Looks conſidering that he is but Duſt and Aſhes, who is vouchſafed to this Honour, and inwardly Groaning, and Sighing, and Panting in his Soul, ſaying, *Lord I am not worthy, that thou ſhouldeſt enter under my roof*; and the like. And thus they may find all devout Communicants in our Church behaving themſelves, during the whole Solemnity and Celebration of that bleſſed Sacrament, in which Myſtery they always adore Chriſt, and that Fleſh of Chriſt which was crucified; for then as St. *Ambroſe*, and St. *Auſtin* ſpeak, when their minds are all the while inflamed with the moſt devout Affections, and they are performing all the inward and outward Acts of the higheſt Devotion to God and their Saviour, then they are upon their Knees, offering up moſt ardent Prayers and Thankſgivings; but not to the ſacred Symbols which are before them, or the Sacrament it ſelf as the object to which, but as the Circumſtance, at and in which all this Devotion and Worſhip is performed. And there is a great deal of difference from all this in the Church of *Rome*, when they direct all this to the Sacrament it ſelf, and to the conſecrated Elements, when they terminate their Worſhip upon what is before them, and direct their Intentions to that as an Object; and therefore, whenever they have this Object appear to them, they immediately fall down and worſhip it, not only in the time of the Communion, when it finds them at their Devotion, but at all other times, when they are ſtanding or walking in the Streets, and are in no preſent Temper or Poſture of Devotion; yet all of a ſudden, as ſoon as they ſee the Hoſt coming by, they muſt put themſelves into

into one, and Adore that very Object, that appears to them.

The Fathers always speak of Persons as coming to the Sacrament, and partaking of it, and worshipping Christ, and the Body of Christ in the Celebration of those Divine Mysteries; but it never enter'd into their minds or thoughts, to perswade or encourage their hearers in their most devout Discourses, to Adore the Host, as the Church of *Rome* does, either in, or especially out of the time of that sacred Solemnity; and tho it be very easie to make a Book out of the Fathers, and to heap Authorities out of them to little purpose; yet, it is impossible to prove by all the places produced out of them, by *T. G.* *f*, or more largely by *Boileau*, that they meant any more than what we are very willing to joyn with them in, that Christ is to be worshipt in the Sacrament, as in Baptism, and the other Offices of our Religion; and that his Body and Flesh, which he offered for us, and by which we expect Salvation, is also to be adored, as being always united to his Divine Nature; and that the Sacrament it self, as representing the great Mystery of our Redemption is to be highly reverenced by us, and that we should come to receive it with all Humility, and in the most decent Posture of Worship and Adoration, as the Primitive Christians did. But that the Sacrament it self is to be adored, as well as Christ; that which the Priest holds in his hands, or lies upon the Altar before us, that this is to be the Object of our Worship, and to have all manner of *Latria*, both of Body and Soul directed to that, as to God himself; that the consecrated Elements, or the sacred Symbols

f Chap. 1. *Of the Adoration of the blessed Sacrament.*

Symbols of Christs Body and Blood are to be worshipt by us, when we receive them, or when without receiving them we see them set upon the Altar, or carried about in Procession; this, which is the Controversie between us, not one Father says, but above three hundred of them together in a Council say *g*, *That to prevent Idolatry, Christ appointed an excellent Image and Representation of himself in the Sacrament, without any manner of humane shape, even the plain and simple substance of Bread.* But they resolve that Idolatry shall not be prevented, but they will be so sottish as to commit it with that, which was designed to prevent it, and which one would think, should not in the least tempt any man to it, with a bit of Bread.

g Concil. Sept. Constant. Act. 6. τὴν εἰκόνα ὕλην ἐξαίρετον, ἤγουν ἄρτου ἁπλῆν, προστάξει προσφέρεσθαι, μὴ χαραττέσθαι ἀνθρώπου μορφὴν ἵνα μὴ εἰδωλολατρεία παρεισαχθῇ.

The Absurdities of which, upon a general view of the whole, I shall now for a Conclusion represent and offer as the last Argument against it, and tho that alone might be sufficient, since God never imposes any thing that is really foolish and ridiculous, to be believed or practiced by his Creatures; yet I thought it the fittest to be produced after we are well assured, that neither Scripture nor Antiquity have required any such thing. And however unwilling *Bellarmine* *h* is to admit of Arguments of this nature, from the Absurdity of the thing, as knowing how very liable the Church of *Rome* was to them; and tho 'tis the most unjust Reflection upon Christianity to say, that any thing that is a part of that is so, which they are too ready to insinuate, and so bring a reproach upon the common Christianity, rather than part with their own ridicu-

h Bell. de Sacram. Euchar. l. 3. c. 10.

lous Opinions; yet after we have thoroughly informed our selves, that there is nothing of a Divine Authority, as one can hardly think there should be for what is so absurd in it self, then an Argument from the folly and unreasonableness of the thing, must be allowed to be very proper; and till men have lost all their Reason, it will always be very cogent; and here it is so very strong, and presses so hard upon their Adoration of the Host, that 'tis no wonder that they love to set by, and except against reason, whenever this matter is to be tryed: but it is most sad to consider, that they should have so little regard and concern for the Credit and Reputation of the Christian Religion, as by this means so shamefully and notoriously to expose it to the Reproach and Contempt of the wisest Men. How must a *Jew* or a *Turk*, who are great enemies to all Idolatry, be prejudiced against Christianity, when he sees those who profess it, fall down and worship a Wafer, and make an Idol of a bit of Bread? When he lives in those places, where he sees it carried about with Candles and Torches before it, in most Solemn and Pompous Processions, and all Persons as it goes by, falling upon their Knees, and saying their prayers, and using all acts of Devotion to it; would he not wonder what strange and new God, that no History ever mention'd, the Christians adored?

Mankind indeed, when very ignorant, used to worship a great many Creatures that were very useful to them, and when they were very hungry, if they lighted upon Bread, it was no great wonder; but sure it can be no more fit to be worshipt by those who better know God, than any of his other Creatures, or any of the most dumb and senseless, and pitiful Images, for which the Christians so often, and so justly laught

laught at the Idolatrous Heathens; especially, those of them, who were so foolish, and such true belly-Gods, as to eat and feed upon what they worshipt and deified. This the first and most learned Christians charged, as the highest degree of folly in the *Egyptians, to eat the same Animals, whom they worshipt* i; And a wise Heathen could not *think any would be so mad as to think that to be a God, with which he was fed* k. It was the ingenious Opinion of a very learned Father, that God made the difference between the clean and unclean Beast, to prevent this *Egyptian* and Brutish folly in the *Israelites*, who lived among them; *Because*, saies he, *by their abominating the unclean, they would not deifie them; and by eating the clean, they would be secured from ever worshipping them; for it must be the extreamest madness to worship what they eat* l. How did the Ancient Apologists for Christianity with great wit and smartness, ridicule the other Idols of the Heathens, as being the works at first of the Carver, or the Painter, and particularly for being such Gods as were baked at first in the Furnace *m* of the Potter (and it had been much the same, had it been in the Oven of the Baker) for being Gods of Brass, or of Silver *n*? And

i σάρκων, καὶ ἐσθιόντων τὰ προσκυνούμενα. *Orig. contra Celsum*, l. 4. θύειν πρόβατον, τὸ δὲ αὐτὸ καὶ προσκυνεῖν. *Tatian. Orat. contra Græc.* Apim bovem adoratis & pascitis Minut. *Octav.* p. 94.

k Ecquem tam amentem esse putas, ut illud quo vescatur, Deum esse credat? *Tully de natura Deorum.*

l διὰ τοῦτο τὰ μὲν ἀκάθαρτα τῶν ζώων λέγει, τὰ δὲ καθαρά, ἵνα τὰ μὲν ὡς ἀκάθαρτα βδελυττόμενοι μὴ θεοποιῶσι, τὰ δὲ μὴ προσκυνῶσιν ἐσθόμενα. Ἀβελτερίας γὰρ ἐσχάτης τὸ ἐσθόμενον προσκυνεῖν. *Theodoret. in Quæst. in Genes.*

m Incoctos fornacibus figulinis Arnob. contra Gent. *l.* 6. *Minut. Octav.* p. 74.

n Deus æreus vel argenteus,

yet they counted the Silver or the Braſs no more a God *o* than others do the Bread, as I have ſhown above. How at other times did they think fit to expoſe their impotent and ſenſeleſs Deities, becauſe they could not preſerve themſelves from Thieves *p*, nor yet from rottenes; but the Worms would ſtill gnaw, and the Vermine deface them, and the Birds would defile them with their excrements even in their own Temples *q*? And could not this be ſaid of a breaden Deity? is not that as ſubject to all theſe miſchances, and therefore as liable to all thoſe Reproaches? will not a Mouſe or Rat run away with it? tho if it do ſo, they have taken care, if they can catch the ſacrilegious Thief, to have the Sacrament drawn out of its entrails, and religiouſly diſpoſed of *r*; but however, if no ſuch misfortune come to it, it will in a little time, if it be kept, prove ſowre, and grow mouldy; and when it does ſo, what ſhould then thruſt out the Deity, and bring in again the ſubſtance of the Bread that was quite gone before, is an unaccountable Miracle; and that which is taken of it into our Bodies, is not like one would think to have any better, or more becoming treatment there, than by the other ways; ſo that upon all theſe accounts, this which is worſhipped by Chriſtians, is in as ill Condition as that which was worſhipped by Heathens; and thoſe witty

o Nos neque æris neque auri argentique materias, *Arnob. ut ſupra.*

p Deos veſtros plerumque in prædam furibus cedere Lactant. *Inſtitut.* l. 2. c. 4.

q Quanto verius de diis veſtris animalia muta naturaliter judicant, mures, hirundines, milvi; non ſentire eos ſciunt, rodunt, inſultant, inſident, ac niſi abigatis, in ipſo Dei veſtri ore nidificant; Araneæ vero faciem ejus intexunt, *Minut. Octav.* p. 75.

r *Antonin. de defect. Miſſ. in Biſhop Jewels reply.*

ty Adverſaries, *Celſus*, and *Porphyry*, and *Julian* would have thrown all that the Chriſtians had ſaid againſt the Heathen Idols, back upon themſelves, and have improved them with as great Advantage, and retorted them with as much force, had the Chriſtians in thoſe times worſhipt the Hoſt, or the Sacramental Elements, as the Papiſts do now; and 'tis more than a Preſumption, no leſs than a Demonſtration, that the Chriſtians did not, becauſe none of theſe things that were ſo obnoxious, and ſo obvious, were ever in the leaſt mentioned by the Heathens, or made matter of Reflection upon them, when they pickt up all other things, let them be true or falſe, that they could make any uſe of to object againſt them. But the Primitive Chriſtians gave them no ſuch occaſion; which was the only Reaſon they did not take it. As ſoon as the Church of *Rome* did ſo, by ſetting up the worſhip of the Hoſt *ſ*, *Averroes* the *Arabian* Philoſopher, in the 13*th* Century, gave this Character of Chriſtians, that he had found *no Sect more fooliſh, or worſe than they*, in all his Travels and Obſervations, upon this very account, *For they eat the God whom they worſhip*; and *t* a later Hiſtorian and Traveller tells us, that 'tis a common Reproach in the Mouths of the *Turks* and *Mahumetans*, to call the Chriſtians *Devourers of their God*; and a *Jew*, in a Book Printed at *Amſterdam* in the year 1662, among other Queſtions put to Chriſtians, asks this ſhrewd one, *If the Hoſt be a God, why does it corrupt and grow covered with Mold? and why is it gnawn by Mice or other Animals* v?

ſ *Apud Dionyſ. Carthus in* 4. *diſt.* Nullam ſe ſectam Chriſtiana deteriorem aut ineptiorem reperire.

Quem colunt Deum, dentibus ipſi ſuis diſcerpunt ac devorant.

t *Bulleus Gultius in Itin.* Mange Dieu.

v Si Hoſtia Deus eſt cur ſitu obducta corrumpitur? curaglitibus & umribus correditur? *Lib. queſt. & Reſp.*

The

The only way the Papists have to bring themselves off from these manifest Absurdities, is only a running farther into greater; and their little Shifts and Evasions, are so thin and subtil Sophistry, or rather such gross and thick falshoods, that it could not be imagined that the Heathen Adversaries could ever know them, and therefore be so civil as *Boileau* would make them *a*, as not to lay those charges upon them, as others do; nor can any reasonable and impartial man ever believe them; for they are plainly these two; That they do not worship what all the World sees they worship; And that they do not eat what they take into their Mouths and swallow down: Which is in plain words an open Confession, that they are ashamed to own what they plainly do; We do not worship the Bread, say they, for that we believe is done away, and turned into the natural Body of Christ, and so we cannot be charged with Bread-worship. But do ye not worship that which ye see, and which ye have before ye, and which is carried about? And would not any man that sees what that is, think ye worship Bread or Wafer? And could you ever perswade him, that it was any thing else? And if notwithstanding what you think of it against all Sense and Reason, it be still Bread; then I hope it is Bread that ye worship; and till others think as wildly as ye do, ye must give them leave to think and charge ye thus. But if it were true, that ye did not worship the Bread, yet ye must and do own, that ye worship the Species of the Bread; and how ye should do that, without being guilty of another very gross Absurdity, ye do not know your selves; for ye must make them so united to Christ, as to make one *Suppositum*, and so one Object of Worship, as his Humanity

a Cap. 10. *l.* 2. *de ador. Euch.*

manity and Godhead are; and then according to this way of yours, Christ may as well be said to be Impanated and United to Bread, or its Species, as Incarnated and United to Flesh, as some of you have taught *w* that the Bread in the Eucharist is assumed by the λόγος, as the humane Nature was. But not to mention these, which wheresoever ye turn ye, stare ye full in the face, and should make ye blush, one would think, had ye not put off all shame, as well as all sense in this matter; grant ye what ye would have, that it is not Bread, but the substantial Body, Flesh and Blood of a man, that is in the Host; will this help much to mend the matter, or to lessen the Absurdity, and not rather increase and swell it? For besides the incredible wonder, that a bit of Bread should by a few words of every common Priest, be turned immediately into the true and perfect Body of a man; nay, into ten thousand Bodies at the same time, which is a greater Miracle than ever was done i'th' World, and is as great almost, as creating the World it self out of nothing; and if it were true, would make the Priest a God, certainly, and not a man, and much rather to be worshipt than a bit of Bread, as *Lactantius* saies of the Heathen Idols, *He that made them, ought rather to be worshipt than they x*. Besides this, it seems it is the whole Body of a man, then, which is eaten and swallowed down, instead of Bread; for sure the same thing is not one thing when it is worshipt, and another thing when it is eaten; and then how barbarous and inhumane, as

w Bellarm. de Ruperto Abbate Tuitiensi, l. 3. *de Euch.* c. 11.

x Meliorem esse qui fecit, quam illa quæ facta sunt & si hæc adoranda sunt, artificem a quo facta sunt, ipsum quoque multo potiori jure adorandum esse. *Lactant. Instit.* l. 2. c. 2.

well

well as abſurd and ridiculous, muſt this appear to any man, that is not uſed to ſwallow the moſt ſubſtantial Nonſenſe, as well as the whole Body of a man for a Morſel? and then all the former Abſurdities which I mentioned, do return again, of the Eating that which we worſhip, which the *Apologiſts* thought ſo wild and extravagant in the *Egyptian* God eaters. Well then, there is no other way, but to ſay, we don't eat him as we eat other food *y*; ſo might the *Egyptians* have ſaid too, if they had pleaſed; tho, how they can otherwiſe eat him, 'tis hard to underſtand; but only in the heretical ſenſe of Spiritual and Sacramental Eating; unleſs they will at the ſame time ſay, *They do not eat him truly and naturally, and yet do eat him ſo*; and they are ſo uſed to Contradictions in this point, that I don't know whether they will make any more Bones of this, than of the reſt, or of the ſubſtantial Body of a man himſelf, when they have got ſo large a Faith, or rather ſo large a Swallow. But how is it, that ye do not eat him after a natural and carnal manner, and yet it is a carnal Body, that ye ſo much contend for, and that ye really and truly eat, and 'tis a Carnal mouth and throat he is put into, and ſometimes a very foul and wicked one? And yet this muſt by this carnal way eat the very Body of Chriſt, as well as the moſt faithful; *But we do not grind this Body with our Teeth, nor chew him in our Mouths, as our other Food; nor digeſt him in our Stomachs, nor caſt him out into the draught*; if ye do not as ye pretend, being aſhamed of the moſt ſhameful and abominable Conſequences of it; and yet a very great

y Boil c. 10. *l.* 2. Comeſtionem ſubſtantiæ corporis Chriſti non eſſe naturalem.

great many among you, have owned all that *z*, as not knowing how it could be otherwiſe, and how if this eating be Spiritual and Sacramental, Chriſts preſence may not be ſo too, which is the Hereſie on the other ſide *a*; and ye ſeem to make ſtrange Monſters of your ſelves that have ſpiritual Teeth, and can ſpiritually, and not naturally eat a natural, and a carnal Body; and if ye do not thus eat it, as ye eat other meat, when ye take it into your Mouths, and into your Stomacks, and do every thing to it that you do to your other food, which is as like eating as if it were very true and natural eating; and if it be not Bread, which is thus eaten, when it is juſt as like other Bread as is poſſible, then it is certainly, the moſt phantaſtick Food, and the moſt phantaſtick way of eating it, that can be imagined; then there muſt be a new way of eating, which is not eating, and a new way for a Body to be preſent, and yet not preſent as a Body; and I will add there muſt certainly be then a new underſtanding, which is no underſtanding, that can underſtand, or believe all this.

But further, ye have found it neceſſary for your purpoſe of Adoring the Hoſt, to keep the Body of Chriſt confined to it, and incloſed in it as a Priſoner, till the Species corrupt, and ſo the priſon is as it were opened, and the Body let looſe, and when that is gone, whether ye think it be the Species, or the Sub-

z Retract. Berengar. ſub Nicol. 2 *in Concil. Rom.* Verum corpus Domini noſtri Jeſu Chriſti ſenſualiter, non ſolum Sacramento, ſed in veritate, manibus Sacerdotum tractari & frangi & fidelium dentibus atteri, *Sic Gualt. & Abbaud apud. Boil.* p. 177.

a Iſte in omnibus veritatem ſubtrahit, dum aſſerit omnia fieri (ſc. fractionem & attritionem corporis Chriſti in Euchariſtia) non ſubſtantia ſed in ſpecie viſibili & forma panis & Sacramento tantum. *Gualter adverſus Abailard. apud Boil.* 179.

ſtance of Bread that corrupts, I would gladly know; and ſurely then, when the Body is gone, there is no need of ſuch a miracle to keep the Accidents without a Subject; if it be Bread, what think ye of this ſudden Tranſmutation from Bread to Fleſh, and from Fleſh to Bread again, and this latter without any words from the Prieſt; but ſince Chriſts Body muſt be ſo permanently in the Hoſt, not only in the act and uſe of the Sacrament, but at all other times; ye are then forced to own, that as it is eaten in the Communion, as well by thoſe who have no faith, as by the moſt faithful Chriſtians, ſo if any other Animals ſhould happen to eat the Hoſt, taking it no doubt heretically for meer Bread, that yet they truly take the Body of Chriſt, and eat it after ſome manner or other, but whether it be after a natural manner in them or no, I don't know how you have reſolved, but moſt of the Schoolmen have agreed that Scandalous queſtion *b* in the Affirmative, *Whether if a Mouſe, or a Hog, or a Dog eat the Hoſt, they do partake of Chriſts Body?* Or as *Thomas Aquinas*, your moſt Angelick Doctor ſays, conſequently to this Opinion of yours *c*, *It would otherwiſe derogate from the truth of this Sacrament and Chriſts preſence in it.* So that wherever the Species are, there is always Chriſts Body, and whatever happens to them, happens to that alſo; If they fall to the ground, Chriſts Body does ſo to; and ſo, if they lie in a hollow Tooth, or hang but in the leaſt

b An mus, vel Porcus vel canis comedens hoſtiam ſuſcipit corpus Chriſti? *Biſhop* Jewels *reply Artic.* 24. *See* Burchard. *de Correct. Miſſ. upon thoſe Queſtions*, De vino in calice congelato, de muſca vel aranea vel veneno mixto cum ſanguine, de vomitu poſt receptionem Sacramenti, Quando cadit corpus Chriſti, Quando cadit ſanguis Chriſti. *fol.* 51, 52.

c Aliter derogaret veritati corporis Chriſti. *p.* 3. *qu.* 79.

crum

crum or drop upon a Communicants Beard; there according to their principles, they and the Body muſt be worſhipt with *Latria*; and if they be in a Mouſe or Flies body, that has got to them, the adorable Object ſtill goes with the Species, till they be corrupted; and whither the Species be corrupted, or no if they be poyſoned as they have ſomtimes been, or whether Chriſt be there with the Accidents of the Poyſon, I can't tell; but when the Species are in the pix, he is as faſt there, as he ever was in his Sepulcher, and to all appearance as dead and ſenſeleſs, and if the Species be Burnt or Gnawn, or vomited out of the Stomack, before they are corrupted, all theſe misfortunes belong as truly to Chriſts Body as to them, and ſo worſe indignities may be thus offered every day to Chriſt glorious Body, than ever were offered to it, in its ſtate of Humility and Contempt upon Earth, when it was Spit upon, and Scourged, and Pierced, and Crucified by the *Jews*. But Good God! that men ſhould think to Honour and Adore Chriſt and his Body, by thus expoſing them to the danger of the vileſt Abuſes! that humane reaſon ſhould be ſo decayed and beſotted, as to believe and defend ſuch palpable Abſurdities! that Chriſtianity ſhould be ſo ſhamefully and abominably expoſed to all the World, by ſuch an extravagant Doctrine, and ſuch an obnoxious practice and unreaſonable Idolatry as this is? God Almighty open all our Eyes, that we may not be given up to *blindneſs* of Mind, and *darkneſs* of Underſtanding, and to the *belief* of Lies, as moſt Idolaters generally were; *but may it pleaſe him*, who is the God of Truth, *to bring into the way of Truth, all ſuch as have erred and are deceived.*

deceived, in this or any other matter; in which charitable and conſtant Prayer of our Church, which is much better than Curſing and Anathematizing, its Adverſaries, I hope, as well as its Friends will not refuſe to joyn with it.

FINIS.

ADVERTISEMENT.

THere are ſeveral miſtakes of the Preſs, but moſt of them are ſo Plain and Obvious, that it is hoped that every Reader will immediately ſee and correct them without any troubie, and without any particular account of them.

Five Sermons of Contentment, one of Patience, and one of Reſignation to the Will of God, By *Iſaac Barrow*, D. D. late Maſter of *Trinity Colledg* in *Cambridg*. Never Publiſhed before; in *Octavo*.

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